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The first part of the paper discusses the importance of the study of the history of the English language. It is argued that the study of the history of the English language is not only a matter of academic interest, but also a matter of practical importance. The study of the history of the English language can help us to understand the development of the English language and to identify the factors that have influenced its development. This understanding can be useful in a number of ways, including in the field of linguistics, in the field of literature, and in the field of education.

The second part of the paper discusses the importance of the study of the history of the English language in the field of linguistics. It is argued that the study of the history of the English language can help us to understand the development of the English language and to identify the factors that have influenced its development. This understanding can be useful in a number of ways, including in the field of linguistics, in the field of literature, and in the field of education.

The third part of the paper discusses the importance of the study of the history of the English language in the field of literature. It is argued that the study of the history of the English language can help us to understand the development of the English language and to identify the factors that have influenced its development. This understanding can be useful in a number of ways, including in the field of linguistics, in the field of literature, and in the field of education.

The fourth part of the paper discusses the importance of the study of the history of the English language in the field of education. It is argued that the study of the history of the English language can help us to understand the development of the English language and to identify the factors that have influenced its development. This understanding can be useful in a number of ways, including in the field of linguistics, in the field of literature, and in the field of education.





A
SYSTEMATICAL DIGEST
OF THE
DOCTRINES OF CONFUCIUS,

ACCORDING TO THE

Analects, Great Learning and Doctrine of the Mean,

WITH AN INTRODUCTION ON THE AUTHORITIES UPON
CONFUCIUS AND CONFUCIANISM.

BY

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The translator is well aware, that an English translation at the hands of a German, even if looked over by an Englishman, must necessarily fall short of the elegance which should characterize original compositions. Yet he hopes, that, by adding a really good book to the library of the sinologue, students will grant him the indulgence of overlooking the poverty of the garb, in consideration of the intrinsic value of the work.

Kiukiang, December, 1873.

PREFACE.

The present little work is a lecture read before the conference of Rhenish Missionaries at Hongkong on the 24th July, 1872. It is the first attempt to explain in brief the contents of the three principal books of Confucianism. Each sentence is well considered and mostly a literal translation of different passages, the accuracy of which all are able to examine.

The Chinese text given is cited according to Dr. Legge's edition, vol. I:—A. standing for Analects, G. L. for Great Learning, D. M. for Doctrine of the Mean. The translation is rendered after the original text, being always independent, as every competent judge may at once perceive.

This publication required more laborious effort, than perhaps appears. A mere display of scholarship is intentionally avoided. Comparisons founded on parallel passages from European philosophers and the moral writers, which might be easily cited, are left out.

Should the little work find sufficient sale, more

may soon follow. Two larger works are nearly finished in M.S., (in German.)

1. Translation of *Lieh tzu* 列子 (350 B. C.)
with parallels from the ancient Chinese literature; also an introduction and commentary.
2. *Chuang-tzu* 莊子 (300 B. C.)

These are the best philosophical works of the Chinese language and ornaments of the ancient literature. No part of either has as yet been translated into any foreign language. As, however, such works ought only to be printed with the Chinese text and a good commentary, the cost of their publication would far surpass the small private means of the compiler.

E. F.

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5. 脩身 *hsiu shen* Cultivation of the whole person, 言 *yen* speaking, 行 *hsing* conduct, 德 *tê* virtue, 勇 *yung* valour, 仁 *jen* humanity, 恕 *shu* reciprocity, 忠 *chung* loyalty, 敬 *ching* reverence, 信 *hsin* faith, 敏 *min* earnestness, 難 *nan* difficulty ; ...64
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AUTHORITIES

UPON

CONFUCIUS AND CONFUCIANISM.

Confucius is the greatest personage of the largest empire. He is the Chinese of the Chinese—in this even the learned are unanimous. There is, however, a sharp line of demarcation to be drawn between the historical Confucius and the one who is wrapped up in the incense of sacrifices—between the doctrine, which was promulgated by himself and the explanations of later centuries. It is, however, not our intention to consider the *individuality* of Confucius, but merely his *doctrine*. We have therefore confined ourselves to original authorities, both with regard to the few sayings, which are put into the mouth of Confucius himself, as also to the oldest expositions recognised by the Chinese as genuine for more than 2,000 years.

A summarised and withal, as far as possible, a systematic abridgment of the principal heads of canonical Confucianism is of importance in many regards, not only for practical missionaries, but also

for sinologues and philosophers in general. Yet it is only the commencement of other and equally important works. To give Confucius his full value, a thorough treatment of the history of his time is indispensable. Confucius was as much, perhaps more, of a politician than of a moral philosopher, for *the aim of his ethics is polity*. All politicians are inwardly connected with the peculiarities of the public life of their time. The same observation may be applied with more right to Confucius, who, if only for a short time, was himself a practical statesman, than to many a modern school theorist.

We therefore need a clearly sketched and detailed historical background, in order to place the picture of Confucius in its true light. But for this there are unfortunately divers preparatory works yet wanting.

Moreover, in the history of humanity no brilliant star rose meteor-like and disappeared in the same manner. For the more profound and complete comprehension of each culmination of literature, not only the dawn before the rising, but also the twilight before the setting are of the highest importance;—the harbingers as well as the epigones.

Confucius is esteemed as the culmination of the development of the Chinese mind, as regards ethics on one side and politics and literature on the other. The progress of the Chinese mind from primitive times to Confucius should therefore be explained

according to the proper authorities. For this, likewise, many preparatory works are wanting. The same may be said of the chief representatives of the Confucian school from the time of the Master to the present day. The names of many of these are scarcely known by sinologues ; not to speak of a thorough acquaintance with their systems.

A scientific exposition of Confucianism remains therefore an unfulfilled desideratum. A lucid statement of its scheme may be, however, considered, as a step toward its completion. We will then point out briefly the first requisites.

1. What are the *authorities* bearing on the subject ?
2. *Critical* sifting of all the available sources of information ;
3. What is the *literature*, which existed *before Confucius* and what is the position of Confucius toward it ?
4. What are the relations of the *disciples* and *epigones* of Confucius to their master and to each other ?

We are for the present not in a position to treat these questions thoroughly, but confine ourselves to giving a brief survey of the literature, specially referring to these subjects, (Compare A. Wylie's *Notes on Chinese Literature*, in which a part of the cited works is briefly described. Dr. Plath's *Quellen zu Confucius' Leben* indicates several authorities and

treats more extensively of the 家語 chia-yü. Dr. Plath's '*Han-wei-ts'ung-shu* 漢魏叢書 is a short index of the works contained in this collection, but too superficially sketched. Dr. Legge's edition of the *Chinese Classics* in the prolegomena.)

The Chinese originals are nearly all in my possession. Besides these I have made use of the great cyclopædia with its continuation 文獻通考 wen-hsien-t'ung-k'ao and su (續) wen-hsien-t'ung-k'ao; the great catalogue of the imperial library 四庫全書總目 ssü-ku-ch'üan-shu-tsung-mu; the compilation of historical authorities called 釋史 i-shih; several collection of examples from the philosophers, especially the 諸子彙函 chu-tzu-lui-han and 千古斯文 ch'ien-ku-ssü-men; the former with short historical remarks upon the authors, unfortunately very faulty; the latter a Japanese edition.

I. THE AUTHORITIES ON THE LIFE

AND

DOCTRINES OF CONFUCIUS.

These we might class into (a) those, which are considered by the Chinese as *canonical*, (b) those, to which only literary value is ascribed, that is *uncanonical* authorities; and (c) those, which as *heretical* are totally rejected.

(a) *Canonical Authorities*. These are the 9 sacred writings of the Chinese. The following belong specially to this category:

1. The Book of Changes, 易經 i-ching: partly; i.e. the explanations added by Confucius, called 彖傳 t'uan-ch'uan and 象傳 hsiang-ch'uan. The work needs, however, thorough critical investigation. The appendices 繫辭, 說卦, 序卦, 雜卦 are at all events not by the hand of Confucius himself. We have thought it the best to leave it for the present and to reserve a thorough investigation to some future period.

2. The Spring and Autumn 春秋 ch'ün-ch'iu or the chronicle of the state of Lu, 722-494 B.C. This

work is, according to some critics, not written by Confucius himself and its contents are not adapted to our present purpose.

3. The Record of Rites (rules of propriety) 禮記 li-chi, was collected at the time of the 'Han dynasty, about the commencement of the Christian era, and contains old traditions, true and false, as also later speculations. The use of it is, however, difficult, especially as we have not yet a complete translation of it. On 儀禮 i-li and 周禮 chou-li, see literature anterior to Confucius.

4. The Discourses, 論語 lun-yü, the great doctrine, 大學 ta-hsio, and the use of the mean, 中庸 chung-yung. These three works too are not written by Confucius himself, (see Dr. Legge,) they are, however, considered among the Chinese as the most adequate expositions of his doctrine.

5, Mencius, 孟子 meng-tzŭ. Although included in the Chinese Canon, we have thought it best to treat of him separately, and in this we appear justified as the Chinese delayed for more than a thousand years to acknowledge him as canonical.

(b) Under the head of *Uncanonical Authorities* are included those, which, although enjoying high

Note.—The digest of the doctrine of Mencius is ready in M. S., but it appeared necessary to add an extensive commentary. The essence of the most excellent commentary, the 孟子正義 meng-tzu-cheng-i, will be given with it.

literary reputation among the Chinese, are not considered canonical in the same sense, as those mentioned above, but must be verified according to them.

1. Historical Records 史記 shih-chi (with commentary by 裴駟 p'ei-yin of the Sung dynasty). This work is, as regards authority, nearly equal to the canonical writings. As the oldest historical work of the Chinese it is deserving of all confidence. But it seems to have suffered at the hands of time, at least several passages are in utter confusion. A thorough treatment of it by a western *savant* would be one of the greatest services rendered to sinology.

2. The three oldest commentaries on the Spring and Autumn by 左傳 Tso-ch'uen, 公羊 kung-yang, and 穀梁 ku-liang, (see Dr. Legge, vol. V., proleg.)

3. The Family-discourses, 家語 chia-yü, probably a work of 王肅 wang-su, at the commencement of the 3rd century of our era, contains much traditional matter. (Compare Dr. Plath, l.c.)

4. The Canon of filial piety, 孝經 hsiao-ching, treats according to its title of the chief subject of Confucian ethics. Although it is highly probable that it was not composed by Confucius himself, the little book may have originated in the time of the 周 Chou dynasty. There exist quite a number of commentaries.

5. The Speeches from the States, 國語 kwo-yü. —It is uncertain, whether they are written by 左氏

tso-shih ; they contain, however, much material for the history of the time immediately before and contemporary with Confucius. A commentary is extant by 韋昭 wei-chiao with amplifications by 宋庠 sung-ch'iang.

6. The philosopher Hsün, 荀子 hsün tzu, contemporary with Mencius and his famous adversary. He attaches himself especially to the canonical odes, which he often cites. Commentary by 楊倞 yung-ching of the Tang dynasty. A short chapter is translated by Dr. Legge in the prolegomena to Mencius.

7. The annals of the 'Han, 漢書 'han-shu.—Specially important are those of the western (or first) 'Han by Pan-ku, Commentary by 顏師古 yen-shih-ku of the Tang dynasty.—Unfortunately Chinese history, with the exception of the former works of the Jesuits, is not cultivated now by western *savants*, in spite of its great importance for the deeper understanding of the literature as well as of the present social and political life of the Chinese.

8. The Collection of Rules of Propriety by Ta-tai, 大戴禮記, ta-tai-li-chi.—It contains the remainder of the collection, which was not admitted into the Canon (compare *a*, 3). The work is divided into 40 short chapters and presents some antiquities of importance.

9. Sketch of the History of the Warring States,

戰國策 chen-kwo-ts'ê.—Liu-hsiang published a new edition of the work in the first century B.C. It relates the contest of the feudal states in the two last centuries of the **周** Chou dynasty, in consequence of which the latter was overthrown, but it also contains many older references. Commentary originally by **劉中壘** Liu Chung-lui of the later 'Han dynasty, completed by **鮑彪** Pao-piao and **吳師道** Wu-shih-tao.

10. The collection of Traditions by a descendant of Confucius under the title of **孔叢子** kung-ts'ung-tze.—The name of the author is **孔鮒** Kung-fu, who lived at the time of the conflagration of books, 212 B.C.

11. A system of Confucian dogmatics, **白虎通** pai-hu-t'ung, by the author of the history of the first 'Han, Pan-ku, at the time of the emperor Chang, 76-89 A.D.—In this work the orthodox doctrine on 44 points is compared with the same number of heterodox views. The book itself, however, is not considered purely orthodox.

12. Anecdotes to the Odes, **韓詩外傳** 'Han-shih-wai-chuan, of the 'Han dynasty, by **韓嬰** 'Han-ying, also called **封龍子** Fung-lung-tzŭ, about 150 B.C. They are various old stories illustrating passages out of the canonical Book of Odes.

13. The Beautiful Dew of the Spring and Autumn **春秋繁露** ch'un-ch'iu-fan-lu, by **董仲舒**

Tung-chung-shu, also called 桂嚴子 Kwei-yen-tze, under the emperors Ching and Wu, 156-86 B.C. Victim of the envy of a high officer, named 公孫弘 Kung-sun-hung, he retired to the Kwei-yen mountain and composed the book, which does not lack originality in its expositions.

14. The New Reflections, 新論 hsia-lun, by 陸賈 Lu-chia, of T'su. He assisted 高祖 Kao-tsu (202 B.C.) to complete the subjection of China.

15. The New Book, 新書 hsin-shu by 賈誼 Chia-i, also called 金門子 Chin Men-tze. Wen, 179-156 B.C., called him to court as a learned man, and he afterwards became instructor to the heir apparent. The book contains, like the two above mentioned, expositions on the Confucian doctrine.

16. 劉向 Liu-hsiang's works, the collection called 說苑 shuo-yuen, the New Preface 新序 hsin-hsü and the 別錄 pieh-lu. The latter I have not seen. These works contain many interesting tales of the Chou dynasty, which are valuable, though not quite trustworthy. Another name of Liu-hsiang is 子政 Tzŭ-cheng; he is also called 青黎子 Ching Li-tzŭ. He compiled the catalogue of the 'Han under 亢 Kang, 48-32 B.C.

17. On Salt and Iron, 鹽鐵論 yen-t'ieh-lun; it treats mostly of state questions and is in 60 chapters. The author is 桓寬 'Huai-k'uan, (89-73 B.C.) also called 貞山子 Cheng Shan-tzu.

18. The Chronicle of the Two Empires Wu and Yüeh 吳越春秋 *wu-yüeh-ch'iu*, from the 12th to the 5th century B.C., by 趙曄 Chao-shui.

19. The Book of the Secession of Yüeh, 越絕書 *yüeh-chueh-shu*, supposed to be written by 袁庚 Yuan-keng of the 'Han dynasty. The narration consists chiefly of Yüeh's preparations for the conquest of Wu (472 B.C.); but there is also a reference made to Confucius and his disciples. [Dr. Plath, in two different places, considers 亡名氏 (*wang-ming-shih* anonymous) really to be a proper name.]

20. The Erh-ya 爾雅, the dictionary with technical arrangement of the time of the Chou dynasty, perhaps by a disciple of Confucius.

21. The Dictionary of the 'Han, 說文 *shuo-wen*, by 許慎 Hsü-shen, 100 A.D. There are several editions with explanations; the best is perhaps the 說文通訓 *shuo-wen-t'ung-hsun*, which is arranged according to finals, by which the search for a word is greatly simplified.

22. Contemplations of a Retired Scholar, 潛夫論 *Ch'ien-fu-lun*.—There are 36 chapters on Confucian ethics, faith and superstition. In the 35th chapter the origin of the family names is also given. Historical data are everywhere thrown in. The author is 王符 Wang-fu, 89-126 A.D., also called 冏中子 'Hui Chung-tzŭ,

23. Shen Yang-tzŭ 慎陽子, *i. e.* 黃憲

'Huang-hsien, also 叔度 Shu-tu, under 'Huan-li, 147-168 A.D., author of the "External Affairs" 外史 wai-shih;—8 divisions, in 102 short chapters with many old notes.

24. On the Customs of the People, 風俗通 feng-su-t'ung. This is a review of the customs from ancient times up to the 'Han period; with descriptions of the most ancient superstitions, which are therefore important. It contains 70 chapters with many sub-heads. The author is 應劭 Ying-shao (168-190 B.C.), also called 仲遠 Chung-yüan.

25. Collection of Fragments 拾遺記 shê-i-chi, it reaches from Fu-hsi to the Tsin dynasty, and contains in its 10 chapters much of the marvellous. The author is 王嘉 Wang-chia.

26. Inquiries into Ghost Stories 搜神記 Sou-shen-chi, by 干寶 Kan-pao of the Tsin dynasty, with the continuation by 陶潛 T'ao-ch'ien. The work treats of apparitions and the agency of spirits, but it gives offence even to many Chinese.

27. On the Mean, 新論 chung-lun. It contains 20 essays on different subjects by 徐幹 Hsü-han, also called 偉長 Wei-ch'ang of the Wei dynasty, 220 A.D.

28. The New Disertation, 新語 hsin-yü; *i.e.* short essays on 55 subjects by 劉勰 Liu-hsi, also called 雲門子 Yün Men-tzū, or 彥和 Yen-ho, of the Liang dynasty (502-555). The genuiness

of the work is, however, contested. By the same author is the well known work 文心彫龍 wen-hsin-tiao-lung, Literary Cultivation of the Mind.

(c) *Works, which are rejected by the Confucianists as heterodox.*—The impartial observer naturally takes a different position. Even if the statements of decided adversaries can only be accepted with due caution, they are for that reason specially fitted to place the peculiarities and deficiencies of the Confucian system in their true light. Unfortunately, of most of the works under review, little more than the name is known to the majority of sinologues.

1. Journal of Yen-tzŭ 晏子春秋 Yen-tzŭ-ch'ün-ch'iu, minister of Tsi 齊. He was a contemporary of Confucius, but older. As an experienced statesman he had no high idea of the Confucian polity. The present work seems to be genuine, only with some later additions. It contains many a striking and ingenious observation.

2. Mé-ti, 墨翟. About him personally little is known. Certain it is, that he is the chief representative of a system, which already existed before him; we trace it up to 'Hui of Lu, 魯惠公 lu-hui-kung (from — to 720 B.C.). The characteristic point of his system seems to be a kind of communism. After Mé's death, his followers separated into three schools; (see 'Han-fei chap. 50.) Besides Mencius the system found adversaries also in 荀子 Hsün-tzŭ

and 孔叢子 Kung Ts'ung-tzŭ; defenders, on the other hand, were found in the Taoists, who placed Mé among the Genii, (See 神仙傳 shen-hsien-ch'uan); later again in 韓文公 'Han-wen-kung, who asserts "that Confucius has to be complemented by Mé and *vice versa*;" see 讀墨篇 tu-mê-pien. Dr. Legge, vol. II. prol. gives text and translation of the chapter on "universal love." A commentary upon Mé-tzŭ exists by 畢沅 Pi-yuan.

3. The Taoist philosopher 文子 Wen-tzŭ. He is a disciple of 老子 Lao-tzŭ, but the now extant work is most probably not genuine, although older than the T'ang dynasty, and certainly a compilation from ancient works. My copy is 文子續義 wen-tzŭ-tsuen-i, with a good commentary by 杜道 Tu-tao of the Sung dynasty.

4. 慎子 Shen-tzŭ; the work of 慎到 Shen-tao of 趙 Chao, of the 5th century B. C.; now only fragments are left. Chuang-tzŭ mentions him with some other authors at the same time of Hsün of Tsi, 454-404 B.C. (therefore not the 4th century, as Wylie says).

5. 列子 Lieh-tzŭ, about 400 B.C., a sceptic. Dr. Legge gives an extract of one of the 8 chapters with translation, in vol. II. prol. I possess 3 different commentaries.

6. 莊子 Chuang-tzŭ, about 350 B.C., the most important of Chinese philosophers. The work is

divided into 33 chapters. I possess nearly 20 different commentaries upon this philosopher, whose work, like that of Lieh-tzū has been completely translated into German, but not yet published. A Chinese-German edition with commentary is in preparation.

7. 鬼谷子 Kwei-ku-tzū, lived about 380 B.C., He was born in 楚 T'su, but retired to the valley of the demons (Kuei-ku). According to the "Book of the Genii" his name was 王詡 Wang-hsü. He had several disciples, who are mentioned in the history of the three kingdoms. The still existing work, which bears his name, is composed by his disciple 蘇秦 Su-ts'in. The commentary is of the Leang dynasty, 502-557 A.D., by 陶宏景 Tao 'Hung-ching.

8. 尸子 Shih-tzū, about 280 B.C., seems to be a follower of 楊朱 Yang-chu. There are now only fragments (36 leaves) remaining of his works. Shih-tzū is frequently cited in ancient works. His name is 佼 Chiao of Lu. Through his friend 商鞅 Shang-yang he was made counsellor in Ts'in, but retired, however after the latter's death (248) to save his life. A commentary exists by 孫星衍 Sun Hsing-yen of the present dynasty.

9. 韓非子 'Han-fei-tzū. He was captured at the taking of 'Han (229 B.C.) by Ts'in, but obtained office. Afterwards, at the instigation of the ill-renowned minister 李斯 Li-ssü, he had to poison

himself. His works appear genuine and are important for the history of his time. 'Han-fei was a remarkable state-theorist, and at the same time a follower of the Taoist school. The existing work is edited by 趙用賢 Chao Yung-hsien, but is only scantily annotated.

10. The Chronicle of Lü Pu-wei 呂氏春秋 lü-shih-ch'un-ch'iu, likewise of the 3rd century B.C. The work was composed by a number of savants under the presidency of Lü Pu-wei. It contains many facts, which in some cases are either not recorded at all elsewhere, or not so thoroughly, and is therefore of great historical value. His views are liberal and this is apparent from the fact, that the Confucianists reproach him with Buddhist, Taoist and Mihist heresies. Commentary by 高誘 Kao-wei, 205 A.D., edited by Tê-yün, Governor of Shan-hsi.

11. 淮南子 'Huai Nan-tzū, properly 劉安 Liu-an, under Wen, 179-166 B.C.; he gives a great deal that is of antiquarian value. The work is edited by 黃賜禧 'Huang T'zū-hsi and another edition, called like the one above 淮南鴻烈解 (鴻=大, 烈=明 because he throws much light on the Tao) 'huai-nan-'hung-lieh-chieh, with an exhaustive commentary by 高誘 Kao-yu of the 'Han dynasty, and 茅一桂 Mao I-kuei, otherwise 溫博 Wen-po of the Ming dynasty.

12. 抱朴子, *i. e.* 葛洪 Ko-'hung, also called

稚川 Chih-chuen, he lived on the Lo-fau mountains, near Canton, under Yuen-ti, 317-322 A.D. He is the author of a work on Genii, 神仙傳 shen-hsien-chuan, in which he describes ninety-two; also of a work on the Pillow 枕中書 chen-chung-shu, which contains speculations on Genii.

13. Apocrypha to the Book of Changes, 乾坤鑿度 kun-k'uan-tso-tu.—Most of its material seems to reach farther than the time of the 'Han, and is said even to be of the time of the yellow emperor. Another apocrypha 乾鑿度 kun-tso-tu is commented upon by 鄭康成 Ch'eng K'ang-ch'eng of the 'Han dynasty.

(d) As *indirect authorities* may be considered:—

1. The Canon of the Hills and Waters, 山海經 shan-hai-ching,—fabulous accounts of strange countries and their productions, according to the traditions of the Hsia dynasty. The present title is said to have been given only in the time of the 'Han dynasty, but the work was mentioned before that date by Lieh-tzŭ 1, 3; according to the catalogue it was composed not before the end of the Chou dynasty. The oldest commentary is by 郭璞 Kuo-po of the 晉 T'sin. A more profound treatment of the work is of the present dynasty: 山海經廣註 shan-hai-ching-kuang-chu by 吳任臣 Wu Yen-ch'en.

2. Lao-tzŭ-tao-tê-ching 老子道德經, with

many commentaries.—As this little work has already been translated into French, English, and, even twice, completely into German, we only here mention it briefly, but shall in another place speak more extensively of it.

3. 管子 Kuan-tzŭ.—Of the eighty-six chapters, mentioned by Liu-hsiang ('Han dynasty), ten are now lost. All the chapters are divided into twenty four books. But there is also another division into 8 rubrics:—1., characters, (9 chapters.) 2., external words, (8 chapters.) 3., internal words, (9 chapters;) etc. The work was written by 管仲 Kuan-chung, also called 夷吾 I-wu, prime minister of the duke of 'Huan of T'si, 683-640 B.C. The work is now unfortunately no longer in its original state, but shows manifest traces of later hands. According to the imperial catalogue more than half of it is a later addition, or rather additions by different hands at different times. The commentary bears the name of the famous minister 房元齡 Fang Yuan-ling, who is, however, not mentioned in the Tang catalogue, but in his stead 尹知章 Yin Chih-chang. The bad style points to the latter, who lived about 700 A.D. The commentary was completed by 劉績 Liu-chieh, who, according to the title page, was also of the Tang, but according to the catalogue, of the Ming dynasty. The contents of this work are polity, in rather tedious expositions.

4. **亢倉子** Kang-tsang-tzŭ, properly **庚桑** Keng-sang, also called **楚** Ts'u, lived under the emperor Ling, 570-543 B.C., and was ambassador of Ching of Tsin, 575-535 B.C. The work with his name is probably of much later origin and is also called **洞靈真經** Tung-ling-chen-ching.

5. **子華子** Tzŭ-hua-tzŭ, properly **程本** Ch'eng-pen, of Tsin. He was called to office by **趙簡子** Chao Chien-tzŭ, the minister of Tsin, but withdrew, (See Dr. Legge vol. V., Duke of Ch'au 540-509 B.C.) Tzŭ-hua is often cited in the old literature, but the present work is a production of the Sung dynasty.

6. **鄧析子** Tang Hsi-tzŭ of Tang, contemporary of Confucius; the extant work has only ten leaves. Tang Hsi-tzŭ is spoken of disparagingly by Hsün-tzŭ III., 11.

7. **公孫龍子** Kung-sun-lung-tzŭ is said to be **子石** Tzŭ-shih, disciple of Confucius; his work is a kind of logical investigation, especially on definitions.

8. **尹文子** Yin Wen-tzŭ, a disciple of the last. He is one of the jurists **刑名家** hsing-ming-cia, h of the time of Hsüan **宣** of Tsi, 454-404 B.C. His work, 14 leaves in all, is divided into two chapters **大道**, ta tao **上** and **下**.

9. **孫武子** Sun Wu-tzŭ of Tsŭ.—He was ordered by 'Ho-lü, king of Wu, 515-494 B.C., to write 13 chapters on tactics.

10. Wu-tzŭ, surnamed Chŭ, 吳子起, of Wei, military writer under the prince Wen of Wei, 424-336 B.C.

11. 司馬子 Ssŭ Ma-tzŭ, properly 穰苴 Tang-ch'ü, ordered by the king Wei of Tsi, 337-331 B.C. to revise the ancient military laws.

12. 尉繚 Wei-liao, disciple of 'Hui-ku, under the king 惠 of Wei, 370-334 B.C., likewise a military writer. His work is in 24 divisions.

13. 鵲冠子 'Ho Kuan-tzŭ, a taoist and hermit, under king Wu and Ling of Tsiao, 325-298 B.C. There exists a moderate sized volume of his, to all appearance genuine. Commentary of the Sung dynasty by 陸佃 Lu-t'ien and enlarged by 王宇承 Wang Yü-yung.

14. 玉虛子 Yü 'Hu-tzŭ, or 屈平 Chü-p'ing, surnamed 靈均 Ling-chün, of the same family name, 芊 mi, as the princes of Ts'u. He was in high office under the king of Wei, 327-294, then fell into disfavour, was banished under K'ing-hsiang, 294-261 B.C., and drowned himself. Before that he had written his famous poem 離騷 li-sao, and some other small poems; these are contained in the work 楚辭 Ts'u-tzŭ, which enjoys great authority and is often commented upon. The translations of the Li-sao into German and French (by Prof. Pfizmayer and Marquis Hervey de St. Denys) are not known to me.

15. The oldest work on Astronomy. 周髀

算經 Chou-pi-suan-ching, which is said to come from the Chou dynasty, also appertains to this section under this supposition. (See Wylie p. 86.)

16. The Anthology 文選 wen-hsüan, with songs and other smaller poetical productions, from 250 B.C. to the Tang dynasty 500 A.D., contains many an allusion to the state of affairs of old times. (See Wylie p. 192.)

17. Besides these there are many notices in the ancient commentaries upon the canonical books, but one but very seldom hears whence these originate. Several authors are cited, whose works are unknown to me, though I have extracts in my hands: e.g. 鶡冠子 Hsü Hsü-tzŭ, *i.e.* 江乙 Chiang-i, officer of Ts'u, under Hsüan 368-338 B.C., 波弄子 Po Lung-tzŭ, *i.e.* 淳于髡 Shun Yü-kuan, contemporary with Mencius, and 符子 Fu-tzŭ, whose real name is unknown. He retreated to the mountains on account of political disorders, but it is uncertain whether in 9 A.D. or 190 A.D.; and many others.



II. THE LITERATURE ANTERIOR TO CONFUCIUS.

Besides what is contained in the older canonical books, there are no authentic authorities of the time before Confucius. This is a fact, the importance of which does not seem to be sufficiently acknowledged. There are, however, still several allusions to, perhaps also citations from former works, which are not yet collected. About this we intend to speak more extensively in other places. Although all peculiarities of Confucianism can be derived from the old documents (Shu-king) and the classical odes (Shih-king), it is to be remarked that too high an authority is attributed to some of these works. We could comprehend the commencement of the Chinese literature at the beginning of the Chou dynasty, *i.e.* about 600 years before Confucius; but to go farther back, in fact to Yao and Shun, 1,800 years before Confucius, seems to us monstrous and unprecedented. Dr. Plath (Professor in Munich) takes great pains to defend the authenticity of the oldest records in the Shu, and adduces specially three arguments, which we will briefly examine.

1. "*Offices* are mentioned, which do not appear at a later age."

In 鬻子 Yu-tzŭ also offices are mentioned, which do not appear anywhere else; the Chinese critics, however, take this fact as an evidence of its spuriousness, (Compare the catalogue.) But even if the offices according to Shu Y, 20, III., did exist, it does not follow, that they were founded 1,100 or 1,200 years before the commencement of the Chou dynasty; and even less, that the book which mentions them is as old.

2. "The *style* of these books is very different from that of later books."

Such differences may be explained in various ways. (a) *Individually*: i.e. as peculiarities of certain writers. Huai Nan-tzŭ e.g. has likewise a great many antique forms. If we possessed of him, instead of some thick volumes, only one or two short essays on ancient emperors, many might feel induced to accept him as ante-Confucian. (b) *Locally*: many differences of the older Chinese literature have their origin in local dialects, a fact analogous, though not completely so, to the attic and doric in Greek. For this reason the Chinese written language possessed, even in antiquity, a great wealth of synonymes. (Compare the Erh-ya.) Such peculiarities may have been preserved up to the time of the Chou and later (Compare the 方言 fang-yen of the Han dynasty).—They certainly prove nothing less than a distance of 1,200 years. Fur-

thermore, the style of the documents in question is already so refined and so similar in all main points and in many of the details to the later style, that an interval of 1,200 years becomes unnecessary and even unimaginable. During this time we ought in any case to imagine a rich literary activity, and that is just what cannot be proved. It follows, however, from the text itself, that it belongs to a later period, for it speaks of "investigation of antiquity"—not of contemporary records.

3. "Yao's instructions for the *determination of the equinoxes*." But it remains to be proved, that Yao actually issued them; they may, indeed, be older than the Chou dynasty, but there is not the slightest reason to assume, that they were written down as early as 2,300 B.C. That even the ancient and orthodox Chinese placed no great confidence in the reliability of the ancient documents, is proved incontestably by Mencius XII., 6, 3. "It would be better to have no documents, than to place (absolute) reliance in them."

We therefore consider it an unscientific assumption to place the antiquity of the documents in the Shu long before the commencement of the Chou dynasty.

We arrive at the same result by a thorough examination of the component parts of the canonical *Book of Odes*. On this compare Dr. Eitel in *China Review* I. 1; it seems to us, however, to be going too

far (as p. 12), to assert, that "none of the pieces of the *Book of Odes* existed in its present form anterior to the 8th century (*i.e.* only 2 centuries before Confucius)." Too many traditions point to the commencement of the Chou dynasty as a creative period, both in politics and in literature.

Of the *Book of Changes*, 易經 Y-Ching, nothing but the eight diagrams existed anterior to the Chou dynasty, with, it seems, foreign names. The 64 diagrams probably originated at the commencement of the Chou dynasty, and all Chinese critics agree, that the text is certainly not older.

As regards ancient *Manners and Customs* it must appear remarkable, that Confucius Anal. III. 9, (compare II. 23 ; D.M. XXVIII. 5) does not refer, as one might expect, to written records, *i.e.* to writings existing at his time, but to tradition, which, however, he still designates as doubtful. How, therefore, Confucius could speak of the manners of the Hsia (about 1,500 years before his time), is now difficult to prove.

Although some maintain, that the 儀禮 I-Li is very ancient, it may scarcely reach farther back than Confucius. The imperial edition in thirty volumes does not adduce any older parallels than 旬況 Hsün-huang, the young contemporary of Mencius. The same may be said of the 周禮 Chou-li, in which the duties of all the officers of the dynasty are described in detail. If these works had existed at the time of

Confucius, we might with certainty expect some quotations from them as from the odes and the records, as Confucius had a great predilection in that direction. The imperial edition quotes authors of the 'Han dynasty only as oldest references to the latter work. Compare for the Rites of the Chou the excellent translation of E. Biot "Le Tschau-li," Paris, 1851.

Individual writings, however, certainly existed already in olden times, but they were inaccessible at the time of Mencius, as far as they referred to matters of government, (see V., 6. 2.) Several times Mencius uses the expression 禮曰 II. 6, II. 5 (to be found now in the Li-ki); III. 6, II. 2 (now in I-li) and III. II. 3 (also in Li-ki, but comprehending several passages).

At any rate we allow space enough for all this ante-Confucian literature, if we place its beginning at 1,100 B.C.

An essentially different question is "the age of the Chinese characters." Connected with this there are many points to be taken into consideration *i.e.* inscriptions on vases and other utensils, especially those on stones and gems. The Chinese possess some interesting researches on these subjects in works, some of which are very voluminous. Here too, everything, which refers to the time before 1,100 B.C., is exceedingly scanty and by no means reliable.

The following works are compared :—

歷代鐘鼎彝款識法帖 in 4 vols.

夏商周玉之模楷 a splendid edition.

Of either work I now possess only extracts, facsimiles of the oldest characters.

積古齋鐘鼎彝器款識 see Wylie p. 116.

筠清館金石文字 in 5 vols. by **吳榮光**

Wu Ying-kuang of the present dynasty, it contains the inscriptions of many vases etc. of the Ts'in, Han and Tang dynasties.

博古圖錄 see Wylie p. 115.

金石萃編 in 160 books, see Wylie p. 64.

The work contains some very interesting illustrations.

On the ancient characters the different editions of the **六書** luh-shu are of importance.

On the original characters of the Chinese more at some other time. I have already finished some preparatory essays on the subject.

III. THE PHILOSOPHICAL SCHOOLS OF THE CHINESE.

That at the time of Confucius and shortly after his death there existed in China an active literary spirit, is evident from frequent notices in authentic ancient works. So 尸子 Shih-tzŭ says (上, 17): (1) Mih valued universality 墨貴兼; (2) Confucius publicity 公; (3) 'Huang 皇 earnestness 衷; (4) Tien 田 equality 均; (5) Lieh 列 emptiness 虛; (6) Liao 料 separation 別 囿 (for the latter character 原 is also used). To this is added, that their followers mutually accused each other of heresy 相非. In conclusion another school is designated by 平易 facility *i. e.* avoiding difficulties. The representative of this school, perhaps Shih-tzŭ himself, is not given. 'Huang-tzŭ and Liao-tzŭ would seem now to have completely disappeared. The 21st chapter of Chuang-tzŭ treats of Tien-tzŭ. The others have already been mentioned above. A kind of history of philosophy, comprising however only a very short period, is given in the 33rd chapter of Chuang-tzŭ, in which many explanations of the Mihists are given, and Lao-tzŭ with his friend 關子 Kuan-tzŭ are spoken of with the greatest acknowledgment, then several (5) contemporaries of Mencius, Chuang-tzŭ himself and three other philosophers of a

kindred (though one-sided) school. More accurate details will be given in the commentary to Chuang-tzŭ. The Confucianists are not referred to by Chuang-tzŭ, but we find some explanation in 荀子 Hsün-tzŭ and 韓非子 Han-fei-tzŭ. The latter mentions (XIX. p. 10,) that after the death of Confucius his school split into eight parties, which accused each other as schools of heresy.

1. Of 子張 Tzŭ-chang, properly 譚孫師, forty-eight years junior to Confucius, he is often mentioned in the Analects. According to Hsün III., 17 his low orthodoxy, 下儒, consisted in a noble cap, elegant phrases, and in comporting himself like Yü in walking and like Shun in running.

2. Of 子思 Tzŭ-ssŭ, grandson of Confucius, probably the author of the 中庸 Chung-yung. According to Hsün III. 10 he laid chief stress on the style and Mencius agreed with him. Therefore both sinned against Confucius.

3. Of 顏氏 Yen-shih, no details given.

4. Of Mencius, see no. 2.

5. Of 漆雕 Ch'í-tiao, also called 子開, or 若 from 蔡 Ts'ai, see Anal. V. 5. 世碩 Shih-shuo is said to have been his disciple, the author of a (lost) work 養書 yang-shu, in which he asserts that man's nature consists of good and evil; accordingly, as this or that side is developed, there are bad or good men, see 論衡, chapter 本性篇.

6. Of 仲良 Chung-liang, nothing further known.

7. Of 孫氏 Sun-shih, *i. e.* 旬子 Hsün-tzŭ who asserts, that man's nature is evil.

8. Of 樂正子 Lo-cheng-tzŭ, *i. e.* 子敖 Tzŭ-ou of Lu, disciple of Mencius. Why he, too, is mentioned, is not clear from the meagre accounts we have of Mencius' disciples. 'Han-fei-tzŭ places 漆雕 Ch'i-tiao and 宋榮子 Sung-ying-tzŭ on the same page opposite each other and says: Ch'i-tiao pronounced one ought not to be excited by beauty, nor avert the eyes; crooked ways obstruct the discipline of subjects, straight ways excite the wrath of princes -- but the world considers him modest 廉 and treats him politely. Sung Ying-tzŭ pronounced: make innovations without strife, take without enmity; prison is no shame, offence no disgrace—but the world considers him calm 寬 and treats him politely. The modesty of Ch'i-tiao, however, condemns Sung-ying as being without character and Sung-ying the former as being hard-hearted. But as these gentlemen have between themselves calmness, modesty, lack of character and hard-heartedness—those who esteem them both and treat them politely, are either fools or knaves 自愚誣之學.

旬子 Hsün-tzŭ makes (III. 17), besides those quoted under 1 and 2, other acute remarks upon 子夏 Tzŭ-hsia, whose low orthodoxy consisted in arranging

clothes and cap, in rules for the expression of his face, in self love and in daylong silence. The low orthodoxy of 子游 Tzŭ-yu is: to steal in among the orthodox, shameless aversion to labour, love of food and drink, frequent speeches on the superior man without troubling himself much thereon. After such attacks upon Confucianists by a Confucianist we need no longer wonder at the harsh judgment passed on Confucius and his school by Mih, Ngan-tzŭ, Lieh-tzŭ and Chuang-tzŭ etc. Besides we might call the attention to the striking difference of Tso-shih and Confucius as regards the chronicle of Lu.

Of the scholars of the 'Han dynasty many contradictions are handed down, which partly take root in the Chou period (see the 'Han catalogue.) In dogmatics we may name 董子 Tung-tzŭ, 楊雄 Yang-hsiung, 班固 Pan-ku, 王充 Wang-ts'ung. Besides these the different exegetical schools are deserving of consideration, (see Dr. Legge *in loco*.) At this period the influence of the 'Tao school on the orthodox development is especially manifest. Buddhism also is already efficacious, but more indirectly. The scholars of the Tsin dynasty, though not altogether unimportant, only form a continuation of the 'Han period.

The Tang dynasty is more important in exegesis than in dogmatics. Really speculative (metaphysical) thinkers of this time are unknown to me. The position, however, of 韓文公 Han Wen-kung,

the most famous *savant* of the period, is a peculiar one, as he does not, in spite of his enthusiasm for Mencius, hold the same opinion with him as regards his fundamental doctrine "that man is good by nature," but maintains as essential the well known threefold difference of men. Besides this he thinks that a union of Confucius and Mê-tzū is not only possible, but even necessary for either side.*

In the Sung dynasty 朱夫子 Chu Fu-tzū placed every other school so much in the shade, that it has now become a by no means easy task to gain any clear notion of them.

His school may be described as dualistic-naturalistic. Its doctrine possesses a kind of systematical exposition in the 性理大全 hsing-li-ta-ch'uan, 30 vols. This certainly is the most perspicuous and most detailed philosophical compendium in the Chinese language. Shorter editions of it exist in great variety, *e. g.* 性理精義 hsing-li-ch'ing-i, 6 vols., and others. An extensive collection of philosophical works is the 正誼堂全書 by 張伯行 of the Kanghi period in 180 vols. In it several authors of the Sung dynasty are given in full, and several volumes by the author himself, with explanations by

* Han Wen had an opponent in Leu Tsung-yuen 柳宗元 styled 子厚. Leu wrote successfully against the sacrifices to Heaven and Earth which Han defended. Leu's treatise is called 封禪議. Leu also recommended the Buddhists but Han was victorious in his opposition. Compare 三教平心論 by 劉謐.

other writers, likewise in their original form. The work is, therefore, a collection of authorities on the philosophy of that school. We may denote the whole school as Buddhist-Confucian, for the Buddhist leavening in the most important, and especially in the peculiar doctrines, is not to be mistaken. With this assertion, however, we do not say, that this school is amicably inclined to Buddhism, as the reverse is the case. But the polemics seldom or never enter thoroughly into the doctrines, which are really brought forward by their opponents, but instead, they caricature them so that their monstrosity is easily proved. In this way Mencius treated Mê-ti and it seems, as if this method is especially adapted to the Chinese mind.

But the followers of Chu Fu-tzŭ soon found their opponents. Even during Chu-hsi's lifetime (he was born 1131, in the 9th moon on the day 甲寅) 陸子 Lu-tzŭ, surnamed 九淵, titled 子靜, and called (號) 象山 opposed him. The latter was born 1140, in the 2nd moon, on the day 乙亥. In opposition to the critical philosophical erudition of Chu-hsi, Lu desires rectification of heart and life to be the main point, as the commencement and aim of study. There is no doubt that in this Confucius stands on his side. The opposition of these two Sung scholars, called forth a number of polemical treatises, nor are attempts to reconcile them wanting.

The difference between these two is pretty thoroughly treated in the **學節通辨** hsio-pao-t'ung-pien by **陳清瀾** Chen Ching-lan of the present dynasty.

In the Ming dynasty also remarkable contradiction arose. See *e. g.* **汪應蛟**. His work is written in 6 books under the title of **汪子中詮**. He speaks specially sharply against the proposition of man's double nature, which forms one of the characteristics of the psychology of Chu-hsi's school.

During the present dynasty the opposition has been considerably more strengthened, and it has already somewhat diminished the prestige of Chu-Fu-tzū. His chief opponent is **毛西河** Mao Hsi-'ho, at the commencement of the present dynasty, whose works are very extensive (120 vols). But there are yet other significant names on this side, especially in the great work **皇清經解** 'huang-ch'ing-ching-chieh (360 vols.), by which many explanations and theories of the Sung school are rendered obsolete.

Christian knowledge begins already to be perceptible. The great imperial catalogue (120 vols) has already mentioned several works of Christian origin, and the imperial dictionary in general use (Kang-hi, new edition Tao-kuang,) explains many Christian expressions. Even the name of *Jesus* is quoted with the explanation "in the language of the west, saviour of the world, **西國言救世主**." See **蘇**

under 禾. Unless the signs of the times deceive us, it will soon come to a thorough explanation between the Chinese and the Christian views; that this may turn out to be a blessing to China, is our heart-felt wish.

At present we confine ourselves to this limited sketch, as it seems wiser not to say all that one knows, than to pretend to know more than one is able to prove.



A SYSTEMATICAL DIGEST
OF THE
DOCTRINES OF CONFUCIUS,
ACCORDING TO TA-HSIO, CHUNG-YUNG AND LUN-YU.

The Doctrines of Confucius are exclusively ethico-anthropological. You may call the whole therefore, as you please, either a system of ethics or of anthropology. The term 'anthropology' would seem to be more appropriate, if we define it on purely etymological grounds, as the doctrine of man, excluding at once all anatomical and physiological questions. Hereby come into consideration :—

1. The nature and origin of man, his relations to nature and to the heavenly powers, and his immortality.

2. Man as an individual, his qualities and personal cultivation.

3. Man as a member of society in his connection with the family and the state.

Exhaustive treatment of all these points is indispensable for an anthropology which would be complete in itself and thoroughly satisfactory. Disregard of any one of these points, gives the remaining

portion of the doctrine an imperfect or fragmentary character.

These questions can, however, be comprehended and answered from different points of view :—

1. Materialistically ; purely from the physical, mechanical, stand-point. Man is only the highest type of the animal creation and can expect ~~no~~ better lot than death and annihilation. Then naturally there can be no reference to God, but only to the powers of nature, or the laws of the universe, which ever work independently and in harmony amongst themselves. If from this there be developed a system of Ethics—it is Utilitarianism or Eudaemonism.

2. Ideally, or humanistically ; from the human-dynamic standpoint. Man is a free being and is master of his own destiny. He stands above nature and influences it. This doctrine leads to the apotheosis of one's self, it does not attain a proper relation to God. God is either a Nothing, a mere Fate, or the Transcendent.

3. Mystically ; Man depends upon a superior power, which shapes his being, decreeing his birth and fixing his death. Here also are different systems in which personal continuance after death soars above all other considerations. Nearly always the Human is absorbed by the Divine. To this belong the pantheistical systems, as also Determinism, Fatalism and rigid Predestination, which does not give its right to the Human.

4. Religiously ; Man as a being, who forms his own destiny, is related to God (the Father), and is joined to Him through the Mediator. The Divine in its sublimity receives its full due, as does also the Human, in its independent, and in its dependent relations to the Divine. All human relations are hallowed through the connexion with God ; and the whole life partakes of a holy earnestness through the hope of eternal life with its just reward. Perfection like that of the Heavenly Father is the ethical aim, and divine glory in eternity, with personal continuance after death, the final award. This is the standpoint of the Christian revelation only.

Confucius has not the latter; he is neither mystical, nor materialist, but he is humanist in the sense of No. 2. His thoughts and doctrines do not rise higher than this temporal life. Man only, among all things in this world, is of interest to him, *i.e.* man as he really exists, as he has been pictured in ancient records, and as to what finally ought to become of him. According to those ancient records of Yao, Shun, the great Yü, the kings Wen and Wu (D.M. XXX.), the Middle Kingdom was kept in order only through the influence of the virtue of those great rulers, whilst the age of Confucius showed everywhere the greatest confusion. Compare A. XIII. 4 (128); XIV. 22 (148). The Ch'un Ch'iu, with the commentaries of Tso, let us also look deeper into the sins and horrors which were prevalent, at the time immediately before

Confucius, among high and low. Confucius found that the doctrines of the ancient holy man corresponded with the consciousness of Man (the conscience), above all with his own; he, therefore, felt all the more, the contradiction of his own times and tried to mould it after the ancient models.

Confucius is by no means a speculative thinker, nor has he developed any original doctrines, A. VII. 1 (59); on the contrary, the teachings of the ancients became flat and shallow under his hands, as for instance the doctrine of "a God" in "Heaven," etc.* Confucius has a practical head, which lays hold on the nearest and most comprehensible. He shows no trace of science; he throws out his thoughts without proving them, and without bringing them into systematic connexion. But this deficiency of the Lun-yü is practically supplied by the two somewhat later works of *savants* of his school. The Ta-hsio as well as the Chung-yung are digests of the Confucian ethics. But both already differ somewhat from the Lun-yü or Analects, or go farther than it, especially the Chung-yung; not so much, however, that these works could not be admitted as adequate descriptions of the Confucian doctrine. Mencius differs more widely, so that it appeared best not to take notice of him now, but to treat of him separately another time.

* A searching comparison with the more ancient classics is reserved for some future occasion.

I. EXPLANATION OF THE MEANING OF 性, 聖人, 命, 天, 鬼神, 上帝.

1. 性 HSING NATURE.

The first question, which forces itself upon us in the anthropology, is: *What is Man?* To this question these three books furnish no distinct answer. Man is indeed a product of heaven and earth, as are all other natural bodies, the difference being in degree. However, Man as he is, is considered above nature, which latter, is in many ways subjected to his influence, and even dependent upon him, D. M. I., 5 致中和天地位焉, 萬物育焉; D. M. XXII. 能盡其性, 則能盡人之性 . . . 則能盡物之性 . . . 則可以贊天地之化育; D. M. XXV. 誠者非自誠已而已也, 所以誠物也.

In him the powers of Heaven and Earth are perfected so that Man with Heaven and Earth forms a trinity, D. M. XXII., 與天地參, XXVI. 配地 配天 XXXI. 西天.

As regards the more special definition of Man's nature, Tzū-kung 子貢 says, "that the master's words about nature and the Heavenly Tao cannot be heard," A. V., 12 (41) 夫子之言性與天道不

可得而聞也。 But Confucius nevertheless refers to it XVII., 2 (182):—"By nature men are nearly alike, by practice they get to be wide apart," 性相近也, 習相遠也, chapter 3 (182). Then it is said:—"Only the wise of the highest, and the stupid of the lowest class do not change;" 唯上知與下愚不移。 The proper meaning of either expression may be inferred from A. XVI., 9 (177): "those that are born with the possession of knowledge, are the superior; the dull, who do not learn (although they could, because some do it), are the inferior." 生而知之者上也, 學而知之者次也, 困而學之又其次也, 困而不學民斯爲下矣。 The expression "inferior fool" refers therefore to practice, and not to nature. The opinion of 韓文 'Han Wen, who according to A. XVII., 3 (182) makes a distinction between three different classes of men, rests therefore upon a misunderstanding.

D.M. I., 1 (247) it is said: "The destiny (decree) of Heaven is called nature." 天命之謂性; XXI. (278): "From sincerity to clearness is called nature;" 自誠明謂之性 XXII. (279): "He, who is possessed of the most complete sincerity, can give its full development to his nature, and, with it, to that of other men as well as to that of things," 至誠爲能盡其性 XXV. (283): "The virtue of nature effects a union of the external and internal Tao, *i. e.* self-perfection and perfection of the things," 成己仁也,

成物知也,性之德也合外內之道也; about the same sense XXVII., 6 (286).

性 HSING signifies, therefore, the *ideal nature of men*, but this is found extremely seldom in a pure state.

2. 聖人 SHENG-JEN, THE HOLY MAN.

The holy man enjoys the good fortune (of having a pure human nature) from the time of his birth; he is like the most perfect crystal, showing on all sides his peculiar form. He follows this, his complete and regular disposition, and the impulses which result from it, naturally, and without any effort, D. M. XX., 18 (277) 誠者,不思而得,不勉而中,從容中道,聖人也; compare XVII.; XXVII.; XXX., 1. He is, therefore, the spotless and sinless one, and the incorporated law for the rest of men, D. M. XXXI., 3 (293) 見而民莫不敬,言而民莫不信,行而民莫不說, . . . 凡有血氣者,莫不尊親; compare XXXII., A. XVI., 8 (177); XIX., 12 (207). His nature corresponds with his destiny and "the heavenly destiny is called nature," D.M. I. (247). 天命之謂性. This leads to the expressions 命 Ming and 天 Ti'en.

3. 命 MING, DESTINY.

Destiny is the heavenly intention or plan with the creature interested, A. VI., 2 (49) 顏回不幸短命死矣, verbally the same XI., 6 (103); A. VI., 8 (52) 伯牛有疾子曰亡之命矣夫; or of the course of things in general, A. XIV., 38 (153) 道之將行也與, 命也; 道之將廢也與, 命也, 公伯寮其如命何; D.M. XVIII., 3 (265) 武王末受命. But "man may give up destiny," A. XIV., 13 (144) 見危授命, XIX., 1 (203) 見危致命, or not accept it, A. XI., 18 (107) (子貢) 賜不受命. But no man can influence the ordered course of the Tao, A. XIV., 38 (153) 命也 . . . 其如命何, compare A. IX., 5 (81). "The superior man, 君子 Chün-tzŭ, awaits quietly his destiny," D.M. XIV., (260) 居易以俟命; he becomes a superior man by recognising destiny, A. XX., 3 (218) 不知命無以爲君子也 and stands in awe of it, A. XVI., 8 (177) 畏天命. Confucius himself arrived at this in his 50th year, A. II., 4 (11) 五十而知天命.

4. 天 TI·EN, HEAVEN.

Through the profound and unceasing destiny Heaven becomes Heaven, D.M. XXVI., 10 (285) 詩曰，維天之命，於穆不已，蓋曰天之所以爲天也。 This is an important explanation, which, excluding mere naturalism, already ascribed a kind of personality to heaven. Other expressions also point to this, as: "Heaven is going to use Confucius as an alarm bell," A. III., 24 (28) 天將以夫子爲木鐸; "will Heaven let this cultivation (文 wen) perish or not," A. IX., 5 (32) 天之將喪斯文也; "May Heaven visit it," A. VI., 26 (57) 天厭之 天厭之; "Should I deceive Heaven?" A. IX., 11 (84) 欺天乎. "Offence against Heaven, which cannot be deprecated," A. III., 13 (23) 獲罪於天無所禱也. "Knowledge of man is impossible without knowledge of Heaven," D.M. XX., 7 (270) 思知人不可以不知天. It is only Heaven that is great," A. VIII., 19, 1, (78) 唯天爲大 "Heaven rejects me," A. XI., 8 (103) 天喪予 天喪予 "Authority and riches are from Heaven," A. XII., 5 (117) 富貴在天. "Man shall not murmur against

Heaven," A. XIV., 37 (153) **不怨天**; verbally the same D.M. XIV., 3 (259). "But, Heaven does not speak, it operates," A. XVII., 19 (190). **天何言哉四時行焉百物生焉天何言哉** "Likewise the doings of Heaven have neither sound nor smell, this is the supreme," D. M. XXXIII (297) **上天之載無聲無臭至矣**. From this it results that Heaven is imagined as a divine power in the sense of deism, *i. e.* as Providence. Its will is the destiny of men and things, it forms their disposition and ethical tasks. But man stands, nevertheless, free in regard to it. Will and desire are in the power of man, and cannot be taken away from without, A. IX., 25 (88) **三軍可奪帥也匹夫不可奪志也**; VII., 29 (68) **我欲仁斯仁至矣**. But only the holy man has a nature so pure, corresponding with his destiny. In the rest of men it appears dim; the holy man is the most beautiful natural crystal, whilst other men only through grinding and polishing gain their proper lustre, G. L. III., (227) **君子如切如磋... 道學也, 一如琢如磨... 自脩也**; verbally the same A. I., 15 (8).

But what is the reason of this dimness, of this natural deviation from nature and destiny? To this question Confucius has no answer. But the fact sounds out everywhere, and the superior man, who sanctifies himself, is in himself the proof. For without destruction all men would be holy men, whilst

Confucius now complains and dares not hope to be able to see such holy men, A. VII., 251 (67) 聖人吾不得而見之矣.

Nevertheless, the heavenly destiny is given to each man; it forms the innermost quintessence of human nature; again it stands on the outside of him, and above him as the infinite Heaven, as the destining power opposite to men, the destined. But the great deficiency is, that the heavenly power is transcendent in reference to the ethical subject, it stands cold above man. Man has to stand by himself, he can expect nothing extraordinary, no favour from above. No helping hand is stretched out to him, no vivifying breath animates his fainting strength. Prayer has therefore no place in the system of Confucius, it must even appear as an absurdity, so far as it is not a mere showing of respect. Man must look to himself, how he can get on with what he has received, once for all, from heaven, and what is at his disposal in the world, especially amongst men.

5. 鬼神 KWEI-SHEN, SPIRITS AND DEMONS.

Heaven is too high and heartless, therefore they cling to spirits and demons, A. III., 12 (23) 祭如在祭神如神在; though it also seems, as if Confucius was not particularly attached to these. "How can you serve them?" A. XI., 11 (164) 焉能事鬼. "They are to be kept aloof," A. XVI., 29 (55) 敬鬼神而遠之. Even of prayer, when sick, Confucius will not hear anything, A. VII., 34 (70) 丘之禱久矣. In all likelihood spirits and demons are imagined as deceased men. The spirits take rank and are placed over mountains, streams etc., A. VI. 4 (50) 山川...III. 21 (26) 社...以松...以柏...以栗. The demons correspond with the people. Confucius considers it a duty to sacrifice to those, who belong to one's own clan, A. III., 12 (23) 祭如在...吾不與祭如不祭, and praises Yü, that he did it with filial piety, A. VIII., 21 (79) 菲飲食而致孝乎鬼神. "To sacrifice to others, than to one's own family demons is flattery," A. II., 24 (18) 非其鬼而祭之諂也. In D M. a much higher

importance is ascribed to them. "How complete is the capacity of demons and spirits! We look for them, but we do not see them; we listen to them, but we do not hear them. They enter into all things, and there is nothing without them. They cause all the people in the empire to purify themselves and to array themselves in their richest dresses in order to attend at their sacrifices. Immense, immense they seem to be overhead and to the right and left (of the sacrificing)," D.M. XVI. 1-3 (261) 鬼神之爲德, 其盛矣乎, 視之而弗見, 聽之而弗聞, 體物而不可遺, 使天下之人, 齊明盛服, 以承祭祀, 洋洋乎, 如在其上, 如在其左右. "To foreknow like a spirit," D.M. XXIV. (281) 前知, or 先知如神. The emperor attests his form of government (道 tao) through the demons and spirits, so that no doubt can assail it; he therefore comprehends heaven, D.M. XXIX., 4 (290) 質諸鬼神而無疑, 知天也.

We may, perhaps, gather from this, that the Chinese mind is unable to comprehend a personification, other than the human, and that Heaven, in spite of all theistic contacts, is still far removed from the Christian God.

6. 上帝 SHANG-TI, GOD.

The expression 天 *ti'en*, would then be totally inadmissible as a designation of the Christian God; 神 *shen*, in the Classics, especially in those here considered, is the equal to both our words, spirit, and spirits. The expression 心神 *hsin-shen* is likewise known to the Chinese as "the spirit that dwells in man." The expression "God," 上帝 *Shang-ti*, only occurs D.M. XIX., 6 (268); "by the ceremonies of the sacrifices to Heaven and Earth, they served God" 郊社之禮, 所以事上帝也. A nearer determination of the nature of God, 上帝 *Shang-ti*, is, according to the sources before us, not possible.

G. L. X. 5 (239) is only a citation from the Odes 殷之未喪師, 克配上帝, and 帝 A. XX., 1, 3 (214) is taken from the ancient documents (Shu-king) 敢昭告於皇皇后帝, 有罪不敢赦, 帝臣不蔽, 簡在帝心. Those ancient classics contain, however, in the many passages which treat of 上帝 *Shang-ti*, nothing at all that is offensive to the Christian idea of God. The comparison of 上帝 *Shang-ti* with Jupiter is absurd. That the ancient Chinese idea of God should quite agree with the

Jewish or the Christian, is just as little to be expected, as of all other Chinese ideas, which serve to designate expressions of revelation. A great advantage accrues from the use of the term 上帝 *Shang-ti* for God, viz. that we are able to tell the Chinese:— We do not preach to you new gods, but the same, whom your forefathers knew and partly served; repent, and be converted from your present idols and their foolish fables, to the true God of your forefathers. This makes an impression on the masses of the Chinese. To the full comprehension, however, and the appropriation of the Christian doctrine of redemption only a few chosen ones arrive. (See Appendix.)

But, as observed, Confucius himself is already estranged from the ancient God, and, because of this estrangement, promoted the worship of spirits without really intending it.

Yet we have in this belief of spirits an important doctrine enunciated: the continuance of man after death, *i. e. immortality*. As this doctrine appears, it is alas! the “Achilles’ heel” of the Confucian system. It has no ethical weight for the individual, as there is no trace to be found of a future reward, or a corresponding state after death with the ethical standpoint on earth. The consequence is that the deceased are all dependent upon their living posterity, owing to the belief that future bliss is the result of the pious offerings of children and grand-children. Correspond-

ing with this is the passage A. I. 19 (5): "The virtue of the people will be enriched through attention paid to the dead." **慎終追遠, 民德歸厚矣.** The remaining, *i.e.* the living, practise a sacred duty, and each fulfilment of duty, is an enrichment of virtue. But the duty of sacrifice refers to all ancestors without regard to their former ethical conduct, and is participated in by monsters such as Chi 桀 and 紂 Chao, as well as by the holy Yao and Shun. So, all holy men are even made dependent upon their wicked descendants, which is perfectly immoral.

A farther consequence, drawn by Mencius, is, that it is the chief duty of sons to procure a posterity, in order that the sacrifices may be continued. With this polygamy becomes an ethical necessity. Confucius certainly does not intimate that it is unlawful, neither can there be found any testimony against this social evil, in the whole of Chinese literature.

Further, the departed shall be served, as if they were present, D.M. XIX., 5 (267) **事死如事生, 事亡如事存.** With this the thought was soon, if not originally, connected, that the deceased have the same wants as the living; another source of manifold superstitions. From this also arises the aversion to the marriage of widows.

Whilst, then, Christianity with the doctrine of immortality, *i. e.* resurrection of the dead, spreads a holy earnestness and sweet consolation over the

whole life, the Confucian doctrine only leads into absurd errors, without hallowing and blessing the dwellers upon earth. That earthly fortune depends on spirits is not openly pronounced by Confucius, but the thought lies not far away. In the passage A. XII., 5 (117), that riches and honour come from heaven, by many commentators spirits are understood. Certain it is, that the Chinese now serve them out of pure egotism. According to the Christian doctrine, purification and perfection of the heart and of the whole person depends on the assistance of God; that is an ethical relation to God; whilst the service of spirits and demons has everywhere led to the corruption of morals.

Without the intimate relation to a personal God, and without the certainty of a future reward to the good as well as to the evil, positive ethics are no longer possible. It is sufficient, if judgments are administered on earth, to evade the consequences of evil deeds, and to cultivate pharisaical hypocrisy for the sake of attaining the lustre of holiness before the world, and with it the reward of virtue.

Confucius cannot avoid this. But he himself is free from hypocrisy, A. V., 27 (47); VII., 2, 3 (59); IX., 15 (86); XIV., 30 (150) etc. We must give him the testimony that he really aimed with sincerity at perfection, as far as he had knowledge of it A VII., 2, 3 (59).

Be perfect! is the ethical fundamental demand of

Confucius also, A. VIII., 9 (75) ; D. M. XIII., 27 ;
XI , 3 ; A. XIV., 13 (140). Although not like the
Father in heaven, but like the abstract holy man.

II. 君子之道 CHUN-TZU-CHIH-TAO, THE WAY OF THE SUPERIOR MAN.

For all who are not holy by nature, the way of the superior man stands open. The whole Confucian morale directly leads to this; the 君子 chün-tzū is the proper fundamental idea of the whole system and is repeated nearly 200 times. The way of the superior man leads from the near to the far, from the understanding and formation of the true and good to the transformation of the world.

In G. L. the whole gradation is laid down :—

1. 格物 KÊ-WU, distinction of things.
2. 致知 CHIH-CHIH, completion of knowledge.
3. 誠意 CHÊNG-I, veracity of intention.
4. 正心 CHÊNG-HSIN, rectification of the heart.
5. 修身 HSIU-SHÊN, cultivation of the whole person.
6. 齊家 CHI-CHIA, management of the family.
7. 治國 CHIH-KUO, government of the state, and
8. 平天下 P'ING-TI'EN-HSIA, peace for the whole empire.

The three last points refer, therefore, to external

efficiency in reference to other men, whilst the first five concern one's own person.

1. 格物 KÊ-WU, —DISTINCTION OF THINGS.

Distinction of Things is simply the same as study 學 *hsio*, because all study is a discriminating contemplation of things, whether real or abstract. Certainly one must contemplate them, until from them a principle 理 *li* has been drawn; this is the understanding. It may therefore be said, 格物 *kê-wu* is a sifting of material. But it is not natural science, as the expression is now used; not husbandry, gardening, A. XIII., 4 (128), nor military tactics, A. XV., 1 (158), but refers to men. "The principles of Wen and Wu have not yet fallen to the earth; the excellent among men remember the sublime, inferior men remember the unimportant part of it, but nobody is without the principles of Wen and Wu. How could the master not learn and which teacher should he constantly employ!" A. XIX., 22 (210), 文武之道未墜於地, 在人賢者, 識其大者, 不賢者, 識其小者, 莫不有文武之道焉, 夫子焉不學, 而亦何常師之有.

The conduct, *i. e.* the practice, must be kept in view in every study.

✓ “The superior man, who does not seek in his food satiety, nor in his dwelling place comfort, but is earnest in what he is doing and careful in his speech, frequents the company of men of principle that he may be rectified; such a person may be said indeed to be a friend of study,” A. I., 14 (7), 君子食無求飽, 居無求安, 敏於事, 而慎於言, 就有道而正焉, 可謂好學也已, I., 81 (5) 君子不重則不威, 學則不固, compare, I., 7 (4).

✓ Mere thought without learning, *i. e.* without addition of material, is perilous, A. II., 15 (14) 思而不學則殆, or at least useless, even if one sacrifices in the day-time eating, and in the night-time sleeping, to thinking, A. XV., 30 (166) 吾常終日不食, 終夜不寢以思, 無益, 不如學也; compare A. IX., 29, (59). The objects are literature, 文 *wen*, combined with propriety, 禮 *li*, A. VI., 25 (57); especially the Odes 詩 *shih*, “Odes and rules of propriety,” A. XVI., 13, 23 (179) 不學詩, 無以言, 不學禮, 無以立, compare XVII., 9 (187). The *I-king*, 易經, or the book of changes is also praised by Confucius, as being very useful, A. VII., 16 (64) 五十以學易, 可以無大過矣. The examples of the ancients, from Yao and Shun to the time of Confucius are so often mentioned, that history formed perhaps one of the chief branches of instruction, A. VII., 19 (65) 好古敏以求之者也. The conduct of the holy

and just men of antiquity should inspire the scholar to emulate their example. For the study should serve the purpose of self improvement and not that of gaining the approbation of the people, A. XIV., 25 (149) **古之學者爲己，今之學者爲人**. On the contrary through study, acquaintance will be made with our own faults and defects, A. XIX., 5 (205) **日知其所亡，月無忘其所能，可謂好學也已矣**. Therefore not many things, but one, is sought after by Confucius, A. XV., 2 (159) **子曰，賜也，女以予爲多學而識之者與，對曰，然，非與，曰，非也，予一以貫之**, compare XV., 1 (158). No more than three years are required to accomplish something, A. VIII., 12 (76) **三年學，不至於穀，不易得也**. Literally: he, who learns three years without accomplishing something, does not easily attain it.

All inclinations and moral endeavors decay, if not regulated by learning. "Humanity becomes folly, wisdom vagueness, confidence rapaciousness, straight-forwardness rudeness, valour disorder (in-subordination), firmness foolishness," A. XVII., 8, 3, (186) **仁蔽愚，智蔽蕩，信蔽賊，直蔽絞，勇蔽亂，剛蔽狂**. Therefore "to be fond of learning is to be in the proximity of wisdom," D.M. XX., 10 (271) **好學近乎知**. And for this reason "the superior man continues his studies," D.M. XXVII., (286) **道問學**.

2. 致知 CHIH-CHIH,—COMPLETION OF KNOWLEDGE.

From learning, *i.e.* the attentive contemplation of materials, results knowledge, 知 *chih*, that is comprehension and wisdom. Three things are necessary to know: one's destiny, 命 *ming*, propriety, 禮 *li*, and words (eloquence), 言 *yen*, A. XX., 3 (218). The comprehension of the heavenly destiny is also, in other passages, laid stress on, A. II., 44 (11) 五十而知天命, "comprehension of heaven," D.M. XXIX., 4 (290) 知天; further, "knowledge of men," A. XII., 22, 1 (124) 問知子曰知人; compare XIII., 3 (12). "One should not be afflicted at not being known by men, but rather because of not knowing men," A. I., 16 (9) 不患人之不已知, 患不知人也. "Knowledge of history," A. II., 23 (17) 殷因於夏禮, 所損益, 可知也, 周因於殷禮, 所損益, 可知也, 其或繼周者, 雖百世, 可知也. According to this passage one is able to understand even 100 generations, if one comprehends the historical development of the present. So the manners of the 殷 Yin developed themselves out of those of the 夏 Hsia, those of the

周 Chow, out of those of the Yin, and those of the following generations naturally out of those of the Chow. If one knows the former, one easily comprehends, what later times have added or abolished.

But "men should also comprehend the limits of their knowledge," *i. e.* obtain clear views as to what they know and what they do not know, A. II., 17 (15) 知之爲知之, 不知爲不知, 是知也; compare XIII., 3 (127). "Knowledge points to the causes of things," D.M. XX., 10, 11 (271) 好學近乎知, 力行近乎仁, 知恥近乎勇, 知斯三者, 則知所以修身, 知所以脩身, 則知所以治人, 知所以治人, 則知所以治天下國家矣, "to cause and effect, G. L. I., 3 (221) 知所先後. Yet "mere knowledge is useless," A. XV., 32 (167) 知及之, 仁不能守之, 雖得之, 必失之. Perfect knowledge ought to be followed by the choice of what is good," A. VII., 27 (67) 多聞擇其善者而從之, 多見而識之, 知之次也. "The man of understanding is therefore free from uncertainty," A. IX., 28 (89) 知者不惑; compare XIV., 30 (150). Even then, "knowledge is not like loving (好) what is good, nor this like finding pleasure (樂) in it," A. VI., 18 (55) 知之者, 不如好之者, 好之者, 不如樂之者. "It consists in completing things," D.M. XXV., 3 (282) 成物知也, this is the highest aim.

But from all this it follows, that study as well as knowledge have entirely a moral significance and do not aim at mere scholarship. Practical ends are all-important; compare A. XIII., 5 (196).

3. 誠意 CHENG-I,—VERACITY OF INTENTION.

But the term 意 *I*, is meant, firstly, the thoughts, and secondly, the will and intention. The expression 意 *I*, is explained G. L. VI., 1 (230): "not to allow oneself to be deceived, but to investigate the principles of things, as when we loathe bad smells and love that which is beautiful. This is called self-satisfaction. Therefore the superior man must be watchful over himself, when he is alone, 所謂誠其意者,毋自欺也,如惡惡臭,如好好色,此之謂自謙,故君子必慎其獨也. The following sentences, too, point to intentions; compare VII. on the heart; D.M. XXIII. (294). Therefore we may use for it the more frequent and more expressive term 志 *chih*, so A. IX., 4 (81) 毋意 *wu-i* foregone conclusions; 志 *chih* also rendered by 主意 *chu-i*, will or ruling idea. With 志 *chih* the direction of the internal life is denoted, of which the thoughts form part, compare A. V., 25 (46); XI., 25, 79 (112) 各言其志; I., 11 (6) 觀其志. The will is the proper individuality, the innermost pro-

property of man, it cannot be gained over by force. A. IV., 25 (89) 三軍可奪帥也, 匹夫不可奪志也, A. XVIII., 8 (200) 不降其志. The will is rightly directed, when it is set on learning," A. II., 4 (10) 志於學, on "humanity," A. IV., 4 (30) 志於仁, "on Tao," A. IV., 9 (32) 志於道 A. VII., 6 (60), compare A. XIX., 6 (205). The 誠意 *cheng-i* therefore requires that all contradicting elements, all fluctuations be removed; this can only be effected, when a clear knowledge is already possessed, to obtain which a distinct direction of the mind is absolutely necessary.

4. 正心 CHENG-HSIN,—RECTIFICATION OF THE HEART.

Under the word 心 *hsin*, heart, all the feelings and desires, often also the thoughts are comprised.

But as the thoughts have already been considered separately, we have now only to deal with the former parts of the definition.

According to the illustration of G. L. VII., 1-3 it is said: "under the influence of passion, terror, fondness regard or of sorrow, one does not attain to correct conduct. When the mind is otherwise engaged, one does not see, nor understand, nor taste properly," 所謂脩身, 在正其心者, 身有所忿懣, 則不得其正, 有所恐懼, 則不得其正, 有所好樂,

則不得其正,有所憂患,則不得其正,心不在焉,視而不見,聽而不聞,食而不知其味。此謂脩身,在正其心。 All four (afterwards seven) expressions of man's heart given in D.M., I (248), as pleasure 喜 *hsi*, anger 怒 *ni*, pain 哀 *ai*, joy 樂 *lo*, may be reduced to the two motions of 好 *'hao* and 惡 *wu*; they are in fact the attractive and repulsive movements of the heart.

The term 好 *'hao* may be used for "the love of questioning and investigating," D.M. VI. (252) 好問好察邇言, for "the love of study, A. I., 14 (8) 好學也; V., 27 (47); VI., (49); XIX., 5 (205), "which brings us near to knowledge," D.M. XX., 10 (272) 好學近乎知; for "the love of 仁 *yen* humanity," A. IV., 6 (31) 好仁者; for "the love of righteousness," A. XII., 205 (123) 好義; XIII., 5 (129); for "the love of propriety," 禮 *li*, A. XIII., 4 (129), XIV., 44 (156); for the love of good faith 信 *hsin*, A. XIII., 4 (129), and "virtue in general," 德 *tê*, A. IX., 17 (86); XV., 12 (162). Love so directed stands in connection with the development of the superior man, 君子 *chün-tzū*, as above described.

But "the love of the people, the multitude, is very fickle," A. XIII., 24 (137) 鄉人皆好之,未可也; "it requires to be scrutinised," A. XV., 27 (166) 衆惡之,必察焉,衆好之,必察焉. The

love of petty cunning is to be rejected," A. XV., 16 (163) 好行小慧難矣哉; "carnal love" also, A. IX., 17 (86) 吾未見好德如好色者也, XV., 12 (162); and "self love," D.M. XXVIII. (287) 賤而好自專, 裁及其身者也 while "the love of riches is equivocal," A. VII., 11 (62) 富而可求也, 雖執鞭之士, 吾亦爲之, 如不可求, 從吾所好.

These passages define clearly enough the good and bad movements of the heart. The good movements constitute, and were afterwards denominated, the five cardinal virtues.

For 好 'hao is often put 欲 *yu*, A. IV., 5 (30), which means nothing else than desire in general, A. II., 46 (10) 從心所欲; III., 10 (22) 欲觀之矣; 17 (25) 欲去告朔之餼羊 etc; 愛 *ai* also is synonymous, A. XII., 10 (120) 愛之欲其生.

惡 *wu*, hatred, is the contrary as well of 好 'hao as of 欲 *yu*, A. IV., 3, 6 (30); XIII., 24 (137); XV., 27 (166); IV., 5 (30); it therefore needs no special explanation.



5. 脩身 HSIU-SHEN,—CULTIVATION OF THE WHOLE PERSON.

According to what is said above, the expression can only refer to the conduct, the formation or expression by word and deed of that which lies concealed in the heart.

Firstly caution in *speaking*, 言 *yen*, is recommended, A. I., 14 (8) 慎於言, II., 18 (15) 慎言其餘, XII., 3 (115) 仁者其言也訥. "Confucius was taciturn," A. X. 1 (91) 恂恂如也似不能言者 "When one speaks, it should be to the point," A. XI. 13 (105) 夫人不言, 言必有中; XIII., 3, 7 (128) 君子於其言, 無所苟而已矣.

"The superior man speaks and is silent at the proper time," A. XV., 7 (161); "men do not get tired of speaking when it is seasonable and proper," A. XIV., 14 (144) 時然後言, 人不厭其言. "Speech should be sincere," A. I., 7 (5) 言而有信 XIII., 20, 3, (135) 言必信; XV., 5, 2 (159) 言忠信; fine words are rarely connected with humanity," A. I., 3 (3) 巧言...鮮矣仁; A. V., 24 (46); XV., 26 (166); XVII., 18 (190). "Genuine speech bears a constant

relation to the conduct, which is the main point: words follow," A. II., 13 (14) 先行其言, 而後從之; IV., 22 (35) 古者言之不出, 恥躬之不逮也 24 (36) 君子欲訥於言, 而敏於行 D.M. XIII. 4 (259) 言顧行, 行顧言. "Where virtue exists, language corresponds, but not vice versa," A. XIV., 5 (140) 有德者, 必有言, 有言者, 不必有德. "We ought therefore not to trust in mere words, but to examine the expression of the countenance and especially the conduct," A. XII., 20 (123) 察言而觀色; A. V., 9, 2 (40) 子曰, 始吾於人也, 聽其言, 而信其行, 今吾於人也, 聽其言, 而觀其行; A. XV., 22 (164) 君子不以言舉人. "Being silent is better than speaking, for heaven does not speak," A. XVII., 19 (190) 天何言哉, 四時行焉, 百物生焉, 天何言哉. But "from words one learns to know men," A. XX., 3 (218) 不知言, 無以知人也, and "the words of the superior man are examples for the ages," D.M. XXIX., 5 (290) 言而世爲天下則; "his words are generally believed," XXXI., 3 (293) 言而民莫不信.

In the CONDUCT, 行 *hsing*, is shown the value of the law of reciprocity amongst men. It is expressed in negative form A. XV., 23 (165) 有一言而可以終身行之者乎, 子曰, 其恕乎, 己所不欲, 勿施於人, compare D.M. XIII., 3 (258). In positive form it plainly stands D.M. XIII., 4 (258): 君子之道四,

丘未能一焉, 所求乎子, 以事父未能也, 所求乎臣, 以事君未能也, 所求乎弟, 以事兄未能也, 所求乎朋友, 先施之未能也: the superior man is guided by four principles, of which Confucius has not yet attained to one; "to serve the father, as it is required from the son, to serve the prince, as it is required from one's servant, to serve the elder brother, as it is required from the younger one, to offer first to friends, what one requires from them." In meaning D.M. X., 3 (254) agrees with this as plainly also A. VI., 28, 2 (58): "the man of humanity wishes to be established himself and helps others to it, he wishes to be acknowledged himself and is ready to acknowledge others also" 夫人者, 己欲立而立人, 己欲達而達人. It is important to give prominence to this positive side of the doctrine of reciprocity. The Christian preacher finds in it one of the closest connecting links. The excellence of Christianity loses nothing by the connexion, for after all in carrying out the principle the intention weighs most. Christianity, on the one hand, prescribes it from the divine stand-point, considering human relations in the light of eternity; Confucius, on the other hand, recommends it from a merely earthly and temporal stand-point. If therefore I am fond of flattery *e. g.*, I am myself obliged, according to Confucius, to flatter others. The modern Chinese go still farther and apply the principle to social enjoyments and amusements, such as opium smoking, drinking etc. Here lies the error.

The good part of the maxim is therefore simply negative—a passive avoidance of doing wrong to your neighbour, rather than as in the Christian code, an active seeking of his welfare, and runs thus:—Do not put on others unbearable burdens, which you do not yourself touch with one of your fingers.

“The superior man acts according to the Tao,” D. M. XI. (255); 君子遵道而行; his actions are therefore the law for generations,” D.M. XXIX. 5: (290) 行而世爲天下法. “Virtuous conduct in general avails,” A. XI., 2 (101) 德行, especially filial piety, brotherly love, diligence, faith, love towards the people, attachment to the humane, A. I., 6 (4) 入則孝, 出則弟, 謹而信, 汎愛衆, 而親仁; in other passages also it is said: “let the conduct be honorable and respectful,” A. XV., 5, 2 (159) 行篤敬; “not for the sake of gain,” A. IV., 12 (33) 放於利而行, 多怨. In matters of conduct reflecting thrice is too much, twice is sufficient, A. V., 19 (44) 季文子, 三思而後行, 子聞之曰, 再斯可矣. “The lazy are to be urged, the overzealous are to be restrained,” A. XI., 21 (108) 退故進之兼人故退之.

Speaking of the conduct, we naturally come to the notion of VIRTUE, 德 *tê*. “The superior man cherishes virtue,” A. IV., 11 (32) 君子懷德; “virtue must be cultivated,” A. VII., 3 (59) 脩; it must be firmly grasped,” 據 6 (60) and “enlarged,” 弘, XIX. 2 (203). “For inconstancy in virtue leads to dis-

grace," A. XIII., 22 (136) 不恒其德, 或承之羞. "Virtue is of divine nature," D.M. XXXII., (293) 天德; A. VII., 22 (66) 天生德於予. "The highest virtue has certainly for a long time been rare among the people," A. VI., 27 (57) 中庸之爲德也, 其至矣乎, 民鮮能久矣; "also the knowledge of it is rare," A. XV., 3 (159) 知德者鮮矣, "the love of virtue is not to be seen at all," A. XV., 12 (162) 已矣乎, 吾未見好德如好色者也; 17 (86) verbally the same. "The prince who reigns by means of it, may be compared to the north polar star, which keeps its place, and round which all the stars revolve," A. II., 1 (9) 爲政以德, 譬如北辰, 居其所, 而衆星共之. "He who practises virtue is not left to stand alone, but finds neighbours," A. IV., (36) 德不孤, 必有鄰. "By means of it people are subdued," A. IV., 1, 11 (173) 遠人不服, 則修文德以來之. The three virtues are: "wisdom, humanity and valour," D.M. XX., 8 (270) 知, 仁, 勇, 三者, 天下之達德也; A. XIV., 30 (150) is the same, but 仁 *yen* stands first A. IX., 28 (89) 知者不惑, 仁者不憂, 勇者不懼. In another passage it is said: "to hold faithfulness and sincerity as first principles and to follow after righteousness, this is the way to exalt virtue," A. XII., 10, 1 (120) 主忠信, 徙義崇德也. In another passage the exaltation of virtue is found in "doing, what is to be done, *i. e.* one's duty, is our first business, but success should be only a secondary

consideration," 21, 3 (124) 先事後得, 非崇德與.
 "The virtue of the people is enriched by attention paid to the dead," A. I., 9 (5) 慎終追遠, 民德歸厚矣, *i. e.* by it the human feelings are nourished, and personal attachment fostered. (More under 孝 *hsiao* No. 6.)

Further, great and small virtues are distinguished: "The great virtue keeps within its boundary line, the small one may pass and re-pass it," A. XIX, 11 (206) 大德不踰閑, 小德出入可也. "Great virtue certainly obtains its reward," D. M. XVII., 2 (263) 大德必得其位, 必得其祿, 必得其名, 必得其壽, the small one therefore uncertainly. The difference of their efficiency is, D. M. XXX (291) more plainly shown: "the small virtue is seen in river currents, the large one in mighty transformations. It is this which makes heaven and earth so great," 小德川流, 大德敦化 此天地之所以爲大也.

Applied to men, this means that the small virtue operates only and fructifies in one direction. Further the highest virtue is mentioned. "Tai-pai 泰伯 possessed the highest virtue, as he declined the empire thrice; also Chou served Yin, although two thirds of the empire followed him," A. XIII., (71) 泰伯其可謂至德也已矣, 三以天下讓; 民無得而稱焉, 20 (79) 三分天下有其二, 以服事殷, 周之德, 其可謂至德也已矣.

Virtue consists therefore not so much in a single virtue, but in a general capacity. Therefore it is said A. XIV., 35 (152) that a good horse is called 驥, *ch'i*, not because of his strength, but because of his virtue (speed) 驥不稱其力, 稱其德也. Therefore it is mentioned, as above the virtue of heaven and earth, so with the virtue of spirits and demons, D.M. XVI., 1 (261) 鬼神之爲德 其盛矣乎. Human virtue always corresponds with the inner, ethical standpoint, therefore "the self-conceited people of the village are called robbers of virtue," A. XVII., 13 (189) 鄉原德之賊也. On the other side virtue, if native, is the pure nature of man, in full activity, and combines therefore the Tao of the external and internal, D.M. XXV. (283) 性之德也, 合內外之道也. The division of virtue into the three chief virtues, 知 *chih*, 仁 *jen*, 勇 *yung*, is better than the later division of it into five, 仁 *jen*, 義 *i*, 禮 *li*, 知 *chih*, 信 *hsin*; 知 *chih*, knowledge or wisdom, is a part by itself and already explained above.

VALOUR, 勇 *yung*, means bravery, fortitude, resistance against all adverse circumstances, A. IX., 28 (89); XIV., 30 (150) 不懼. But "it leads to disorder without righteousness," A. XVII., 23 (193) 君子有勇而無義爲亂, "without propriety," A. VIII. 2, 1 (72) 勇而無禮則亂, 10 (75) 好勇疾貧亂 "without study," *i. e.* perception. "The man

of humanity is sure to possess valour, whilst on the other hand the brave and intrepid man does not always possess humanity," A. XIV., 5 (140) 仁者必有勇, 勇者不必有仁. The same may be said of justice, for "who sees what is right and does it not, is a coward," A. II., 24 (18) 見義不爲, 無勇也. Therefore he who so dares to practise it, is likewise brave.

HUMANITY, 仁 *jen*, is the real human virtue. We cannot translate the word with love, as it excludes *e. g.* the love of wisdom etc., for which the text always gives 好. Likewise "perfect virtue" is not adequate, as this would be 至德, *chih-tê*. A. VII., 6 (60) 仁 *jen*, is even distinguished from 德 *tê*, from 知 *chih*, A. VI., 21 (56) etc. 仁 is the virtue of man to man, it includes every thing which refers to 德 *tê*, and excludes everything which refers only to the individual, it is in fact a necessary condition of his proper conduct amongst men. "Without it propriety and music are worthless," A. III., 3 (19) 人而不仁, 如禮何, 人而不仁, 如樂何. A capacity for administration does not yet come up to it: A. V., 7, 2-4 (39) 可使治其賦也, 不知其仁也, 可使爲之宰也, 不知其仁也, 可使與賓客言也, 不知其仁也, nor purity 清 *ch'ing*, nor loyalty 忠 *chung*, A. V., 18 (43). It is strengthened by friendship, A. XII., 24 (126) 以友輔仁. It is the proprium of man, and attachment to relatives is its highest deve-

lopment, D.M. XX., 5 (269) 仁者人也, 親親爲大; A. VIII., 2, 2 (72) 君子篤於親, 則民興於仁, filial piety and brotherly love are its basis; A. I., 2 (2) 孝弟也者, 其爲仁之本與. Hence we come to the description of that, in which the 仁 really consists. It will appear extraordinary to read in D.M. XXV., 3 (202) "humanity is self-perfection," 成己仁也. But this is clear at once, if we consider, that all virtue in its external relations is only the manifestation, the simple natural manifestation, of that which is contained in one's own personality. Without self-perfection humanity in its widest sense is unattainable. Justly therefore moral self-perfection is called 仁 *jen*. For all truly moral perfection demands intercourse with our fellow men. The sphere of man lies among men, there lies his way to perfection, his first aim. In this the Confucian doctrine compares favourably both with Taoist and Buddhist, and approaches nearest to Evangelical Christianity. Humanity is something that grows in us. There are superior men without it, but no inferior man with it, A. XIV., 7 (141) 君子而不仁者有矣夫, 未有小人而仁者也.

Therefore it is said A. IV., 5, 2-3 (30), that "the superior man does not for a moment abandon it, but attains his name by it and through all emergencies cleaves to it," 君子去仁, 惡乎成名, 君子無終食之間違仁, 造次必於是, 顛沛必於是. In the passage above, A. XIV., 7 (141) a higher degree of

humanity is certainly meant, than is expressed, for there is no man, who wholly lacks humanity.

“Whoever seeks for humanity and attains it, why should he repine?” A. VII, 14 (63) 求仁而得仁, 又何怨. It is not remote, and is, if wished for, at hand,” A. VII., 27 (68) 仁遠乎哉, 我欲仁, 斯仁至矣. “It is the burden, which the scholar has to sustain, and is heavy,” A. VIII., 7 (75) 仁以爲己任, 不亦重乎. “A man’s strength is sufficient for the practice of humanity, but people do not try. Should there possibly be any case in which one’s strength should be insufficient, I have not seen it,” A. IV., 6, 2 (31) 有能一日用其力於仁矣乎, 我未見力不足者. “People in a manner dread humanity more than water and fire; we see the people fall into the water and the fire and perish, but as yet nobody has been seen, who fell into (was treading the course of) humanity (love) and died of it,” A. XV., 34 (168) 民之於仁也, 甚於水火, 水火吾見蹈而死者矣, 未見蹈仁而死者也. “But one can do things, which are hard to be done, and yet not possess it (humanity),” A. XIX., 15 (208) 爲難能也, 然而未仁, compare 16 (208). “If the will be set on virtue, there will be no practice of wickedness,” A. IV., 4 (30) 苟至於仁矣, 無惡也. Confucius himself does not dare yet to call himself a man of humanity in the full sense of the word, A. VII., 33 (70) 若聖與仁, 則吾豈敢; he spoke seldom of it,

A. IX., 1 (80) 子罕言利, 與命, 與仁. But by this is not meant, that it is not often spoken of in the selected sentences of the master. The word occurs often, especially in the Analects. It is said, however, that Confucius frequently spoke of the Odes, the documents and the maintenance of the rules of propriety, A. VII., 17 (64) 子所雅言, 詩書執禮, 皆雅言也, also of literature, 文章 *wen-chang*, A. V., 2 (41) 夫子之文章, 可得而聞也, which Confucius asserted he understood, although he had not yet attained in his own person to the representation of the superior man, A. VII., 32 (69) 文莫吾猶人也, 躬行君子, 則吾未之有得. But in an embodiment of the superior man the 仁 *jen* inheres, and so the seeming contradiction between those passages is removed. The idea of 仁 *jen* then is, to subdue one's self and return to propriety," A. XII., 1 (114) 克己復禮, "not to see, hear, speak or move contrary to the rules of propriety." This only defines the limits of 仁 *jen*, the negative side, which is mentioned under 禮 *li*. In A. XII., 2 (115) it is said: "when you go abroad to behave as if you were receiving a guest, to employ the people as if you were assisting at a great sacrifice, not to do to others as you would not wish done to yourself, to have no murmuring against you in the country, and none in the family, this is 仁 *jen*." 出門如見大賓, 使民如承大祭, 已所不欲, 勿施於人, 在邦無怨, 在家無怨. Along with

this, good conduct is generally required, which is embraced in the two notions 敬 *ching*, reverence, and 恕 *shu*, reciprocity. For in A. XIII., 19 (135) 仁 is divided into: 恭 *kung*, in retirement to be sedately grave, 敬 *ching*, in the management of business to be reverently attentive, 忠 *chung*, in intercourse with others to be strictly sincere. As 恭 *kung* and 敬 *ching* are ideas which hang together, this passage differs from the one above mentioned only in the exchange of 恕 *shu* and 忠 *chung*.

But RECIPROCITY, 恕 *shu*, and LOYALTY, 忠 *chung*, also go together, as is proved by the passage A. IV., 15 (33) 吾道一以貫之, 夫子之道, 忠恕而已矣. 恕 *shu* refers more to maxims and to the heart, whilst 忠 *chung* signifies more the practice, especially towards superiors, A. III., 19 (25) 臣事君以忠; it is devotedness or loyalty, A. II., 20 (17) 使民敬忠以勸; but also often practiced towards inferiors, 行之以忠, D.M. XX., 14 (274) 忠信重祿, 所以勸士也; generally in the service of other men, A. I., 4 (3) 爲人謀, 而不忠乎; in intercourse with friends A. XII., 23 (125) 子貢問友, 子曰忠告; it is also said of words, combined with 信 *hsin*, whilst for the actions, the conduct, 篤 *tu* and 敬 *ching* are put, A. XV., 5, 2 (159) 言忠信, 行篤敬. "Loyalty must lead to instruction," A. XIV., 8 (142) 忠焉能勿誨乎; compare V., 18, 7 (43) 舊令尹之政, 必以告新

令尹, 何如, 子曰, 忠矣, 曰, 仁矣乎, 曰, 未知焉得仁, where it is said at the same time, that 忠 *chung* is not yet 仁 *jen*. Therefore loyalty in general seems to refer more to speech; in the passage A. XII., 14 (121) we have to think of proclamations of the government, 政... 行之以忠. With 恕 *shu*, reciprocity, loyalty is combined, also D.M. XIII., 3 (258), where it is said, that it does not differ much from Tao 忠恕違道不遠; here also 忠 *chung* is an adjective.

REVERENCE, 敬 *ching*, or respect, is the other meaning of 恭 *kung*, esteem, dignity. The latter refers therefore also to the remaining in retirement, A. XIII., 19 (135) 居處恭, but it is also interchanged with 敬 *ching*, A. XII., 5 (117) 君子敬而無失, 與人恭而有禮. Reverence is especially necessary towards parents, A. II., 7 (12) 今之孝者, 是謂能養, 至於犬馬, 皆能有養, 不敬何以別乎, A. IV., 18 (34) 又敬不違; towards superiors, A. V., 15 (42) 事上也敬, A. XV., 37 (169) 事君敬其事而後其食; the people towards the government etc., A. II., 20 (16) 使民敬; XIII., 4 (129) 上好禮, 則民莫敢不敬; VI., 1 (48) 民敬; D.M. XIX., 5 (267) 敬其所尊; towards spiritual beings A. VI., 20 (55) 敬鬼神; in sacrificing, A. XIX., 1 (203) 祭思敬; the prince towards ministers, D.M. XX., 13 (273) 敬大臣, 則不眩; respect for official duties, A.

I., 5 (4) 敬事; respect for the superior man in general, A. XII., 5 (117) 君子敬而無失; A. XIV., 45 (156) 君子修己以敬; D.M. XXXIII., 3 (296) 君子不動而敬.

Propriety, *i. e.* ceremonies, performed without true reverence are not deserving of regard, A. III., 26 (28) 爲禮不敬, 吾何以觀之哉; A. III., 3 (19) the same without 仁 *jen*, 人而不仁, 如禮何. This passage clearly shows the near relation of 仁 and 敬 *ching*, as well as the close connection of either with filial piety 孝 *hsiao*.

In A. XVII., 6 (184) the practice of five things constitutes *jen* 仁: 恭 *kung* dignity, 寬 *kuan* indulgence, 信 *hsin*, sincerity, 敏 *min*, earnestness, and 惠 *hui*, kindness. The explanation is given in the text: dignity will not be mocked, indulgence wins the multitude, in sincerity the people will place their trust, earnestness has merit, kindness enables one to employ men, 能行五者於天下爲仁矣, 請問之曰, 恭寬信敏惠, 恭則不侮, 寬則得衆, 信則人任焉, 敏則有功, 惠則足以使人.

Of 恭 *kung* we have already spoken above. That indulgence and kindness are expressions of humanity is clear in itself.

In FAITH, 信 *hsin*, we have to consider, that it is not at all the Christian notion of faith, which is here meant, but only confidence in social life, trust, and it

is therefore often combined with loyalty 忠 *chung*; A. I., 8, 2 (5); XI., 24 (110); XII., 10 (120); XV., 5, 2 (159) 忠信; D.M. XX., 14 (274) "Without confidence men cannot get on, as carriages cannot without the crossbar for harnessing the beasts," A. II., 22 (17) 人而無信, 不知其可也, 大車無輓, 小車無軌, 其何以行之哉. Faith is necessary between friends" A. I., 4 (3), and especially between government and subjects, A. I., 5 (4); XII., 7 (118); XIII. 4 (128); XV. 17 (163); XIX., 10 (206); XX., 1 (214); D.M. XXIX. (289); XXXI., (292); XXXIII. (294.)

EARNESTNESS, 敏 *min*, one would suppose to belong more to bravery, but it describes humanity as real action, not as passive feeling; A. I., 14 (7); V., 14 (42); VII., 19 (65); XII., 1 (114); XX., 1 (214); D.M. XX. (268).

DIFFICULTY, 難 *nan*. Another definition of 仁 *jen* is given in A. VI., 20 (55). The humane man has firstly difficulty, then success, which may be called 仁 *jen*, 仁者先難而後獲, 可謂仁矣. This refers more to practice. The "recollection of difficulties" would belong to wisdom. The right explanation is given in A. XII., 3 (116): the humane man is cautious and slow in his speech, for he knows the difficulty of doing (爲): 爲之難言之得無訥乎. According to A. XIV., 2 (140) it is the negative part of humanity and it must as such precede the real 仁

jen: 克伐怨欲, 不行焉, 可以爲仁矣, 子曰, 可以爲難矣, 仁則吾不知也; this part consists in the subduing of pride, arbitrariness, resentment and desire, 克, 伐, 怨, 欲. Hence that passage, A. XIX., 15 (208), which is quoted above, is clear, that 張 Chang can accomplish the difficulty, 爲難, but not yet humanity, 仁 *jen i. e.* he does not possess the positive or real part of it.

6. 齊家 CHI-CHIA,—MANAGEMENT OF THE FAMILY.

We have now to consider the social virtues in family and state. In the family the chief virtue is FILIAL PIETY, 孝 *hsiao*, on which strong stress is laid, as the fundamental virtue of social life, A. I., 2, 2 (2) 孝弟也者, 其爲仁之本與; A. II., 21, 2 (16) 書云 孝乎, 惟孝友于兄弟, 施於有政; compare XIII., 20 (135). It consists "in not being disobedient, in serving the parents, when alive, according to propriety, when dead in burying them according to propriety and in sacrificing to them according to propriety," A. II., 5, 3 (11) 生事之以禮, 死葬之以禮, 祭之以禮. Confucius deploras, that "he is not able to serve his father, as he requires his son to serve him" (but his father was dead a long time), D.M. XIII., 4 (258) 所求乎子, 以事父未能也.

In this all is comprised. But also particular explanations are given; *e. g.* the conduct of children should be such, that parents have no other sorrows, than "that arising from their sickness," A. II., 6 (12) 父母惟其疾之憂.

While the parents are alive, (the sons) should not go abroad; if they do so, then to a fixed place," A. IV., 19 (35) 父母在, 不遠遊, 遊必有方. "Mere support of one's parents without reverence is beastly," A. II., 7 (12) 今之孝者, 是謂能養, 至於犬馬, 皆能有養, 不敬何以別乎.

"The difficulty lies with the expression of the face, that everything be done with the expression of cheerfulness and filial respect and love, to undertake the toil of difficult affairs and to give up food, is not difficult," A. II., 8 (12) 色難, 有事弟子服其勞, 有酒食先生饌, 曾是以爲孝乎.

"In serving his parents, (a son) may gently remonstrate with them; when he sees that they do not incline to follow his advice, let him show an increased degree of reverence, but no obstinacy, let him suffer without murmuring," A. IV., 18 (34) 事父母幾諫, 見志不從, 又敬不違, 勞而不怨. "The age of one's parents should be known, as an occasion at once for joy (as they attain old age) and for apprehension" (as they go nearer to death), A. IV., 21 (35) 父母之年, 不可不知也, 一則以喜, 一則以懼.

But especially "filial piety is shown after the death of parents in not changing the customs of the father for three years," A. I., 11 (6) 父在觀其志, 父沒觀其行, 三年無改於父之道, 可謂孝矣; the same IV., 20 (35), compare XII., 18 (128). "King 文 *Wen* is considered blessed in having his work founded by his father and carried out by his son 武 *Wu*," D.M. XVIII., 1 (264) 無憂者, 其惟文王乎, 以王季爲父, 以武王爲子, 父作之, 子述之. The nature of the obsequies 葬之以禮, is regulated according to the rank of the father, the nature of the sacrifice 祭之以禮, according to the rank of the son, D.M. XVIII., 3 (265). The mourning for three years is defended by Confucius with this, that "we are fostered by our parents for three years," A. XVII., 21, 6 (192) 子生三年, 然後免於父母之懷, 夫三年之喪, 天下之通喪也. "The sacrifices for the dead should be plentiful," A. VIII., 21 (79) 菲飲食, 而致孝乎鬼神; D.M. XVII., 1, and especially XIX. 5 it is said as *summa summarum* of the ancestral worship "to serve the dead as the living, the departed as the present" 事死如事生, 事亡如事存, 孝之至也.

As these filial duties pervade the whole of Chinese life, especially the constitution of the state, A. II. 21 (17); XIII., 20 (135); D.M. XIX. (266), and as the most absurd errors are mixed with elements of considerable truth—this doctrine becomes so

fatal to the progress of Christianity in China and an almost insurmountable bulwark. It follows as a simple consequence, that it is the most important business of sons to provide for posterity, D.M. XVII., 1, (262) 子孫保之, already points to this plainly and Meng-tzū has afterwards shaped the sentence.

The PATERNAL VIRTUE practised towards sons is called 慈 *ssū*, sympathy, A. II., 20 (16). It is, however, mentioned in this one passage only. The expression, which means sympathy, indicates that the father has no real duties to fulfil towards his sons, at least nowhere is mention made of them. Hence important conclusions may be drawn upon the relations of the sovereign (as a father) to his subjects (as children).

FRATERNAL LOVE, 弟 *t'î*, is often spoken of together with filial piety, A. I., 2, 6 (4); II., 21 (17); XI., 4 XIII., 20 (102); D.M. XIX. (266). It consists in "mutual friendship," A. II., 21 (17) 惟孝友于兄弟; in "joyful harmony," A. XIII., 28 (138) 兄弟怡怡; compare the quotation from the Shih-king D. M. XV. (260); but especially in the subordination of the younger brothers to the eldest, A. IX. 15 (86) 入則事父兄; "rash persons, who have a father and older brother, must not act without consulting them," A. XI., 21 (108) 有父兄在, 如之何其聞斯行之; "phlegmatical persons, however, should act immediately," A. XI., 21 (108) 聞斯行之. Confucius

himself complains at "not being able to serve his elder brother, as he would require his younger brother to serve him," D.M. XIII., 4 (258) 所求乎弟, 以事兄未能也. This lifelong subordination of younger brothers is the root of many evils and only tenable by its connection with ancestral worship.

Sisters are not even mentioned.

Neither is anything said about the relations of MARRIED PEOPLE, 夫婦 *fu-fu*, only mentioned parabolically D.M. XII (257), as also A. XIV., 18, 2 (147) 豈若匹夫匹婦之爲諒也, 自經於溝瀆, 而莫之知也. Attachment to death, 諒 *liang*, to drown oneself in a ditch no one knowing anything about it: "this cannot be a model for the superior man, although this devotedness seems also D.M. (257) to be tertium comparationis. Then A. XVII., 25 (194) it is said, that "女子 and 小人 (*nü-tzū* and *hsiao-jen*) are difficult to manage: if you are familiar with them, they are not humble, if you keep them distant they become discontented, 唯女子與小人, 爲難養也, 近之則不孫, 遠之則怨. According to the commentaries these 女子 *nü-tzū* are not women in general, but concubines. By female musicians Confucius was compelled to leave 魯 *lu*, A. XVIII., 4 (196) 齊人歸女樂, 季桓子受之, 三日不朝, 孔子行. Against carnal lust, 色 *sê*, *i. e.* sensual pleasure (or beauty, especially female), Confucius speaks often, A. I, 3, 7; II., 8; V., 24 etc.

There is, however, a considerable defect in the system of Confucius as regards the female sex, but this is caused chiefly by the anciently transmitted practice of polygamy, against which Confucius has nothing to object, he himself being the son of a concubine.

FRIENDSHIP, 友 *yu*, occupies the middle place between family virtues and public virtue, for "he who does not obey his relations, does not trust his friends; does not get the confidence of his superiors;" D.M. XX., 17 (276) 不順乎親, 不信乎朋友矣, 不信乎朋友, 不獲乎上矣. "I have no friends not equal to yourself," A. I., 8, 3 (5) 無友不如己者; A. IX., 24 (85) verbally the same; "To conceal resentment and appear as a friend, is a shame," A. V., 24 (46) 匿怨而友其人, 左丘明耻之, 丘亦耻之. "The superior man gains friends by literary exertions and enhances his humanity by friendship," A. XII., 24 (126) 君子以文會友, 以友輔仁. "To find enjoyment in having many worthy friends is advantageous A. XVI., 5 (176) 樂多賢友, 益矣. "It forms part of humanity to have as friends the humane amongst the scholars," A. XV., 9 (161) 仁... 友其士之仁者. There are three advantageous kinds of friendship: with the upright, with the sincere, and with the experienced; three injurious kinds of friendship: with the haughty, with the coxcomb, and with the glib-tongued (sophists), A. XVI., 4 (175) 益者三友, 損

者三友，友直，友諒，友多聞，益矣，友便辟，友善柔，友便佞，損矣。 “To set the example in behaving to a friend, as one would require him to behave to oneself: to this Confucius had not yet attained,” D.M. XIII., 4 (258) 所求乎朋友，先施之未能也。

“In intercourse with friends confidence, 信 *hsin*, is required,” A. I., 4 (3) 與朋友交，而不信乎，A. V., 25 (46) 朋友信之。 The same is in I., 7 (39) referred to 言 *yen* words: 與朋友交，言而有信。 “Among his friends the scholar is earnest and meditative,” A. XIII., 28 (138) 士... 朋友切切偲。 “Importunity estranges friends,” A. IV., 26 (36) 朋友數，其疏矣。 “Friendship consists in faithful admonitions and good advice; if you cannot do it, stop and do not disgrace yourself,” A. XII., 23 (125) 忠告而善道之，不可則止，毋自辱焉。 “Tsü-lu, 子路, would like to share with his friends, whatever he had, that is splendid, and though they should spoil it, he would not be displeased,” A. V., 25 (46) 與朋友共，敝之而無憾。 “Whenever a friend of Confucius died, who had nobody to depend upon, he buried him, whilst on the other hand he did not bow before presents of friends, which did not consist in the flesh of sacrifice, though they were carriage and horses,” A. X., 15 (99) 朋友死，無所歸，曰，於我殯，朋友之饋，雖車馬，非祭肉不拜。

Friendship is therefore characterised as being disinterested as regards money and property, while

community of goods and furtherance of mutual ideal endeavours forms the substance (essence) of it.

We come now to public life. There are two notions of special prominence, 義 *i* and 禮 *li*.

RIGHT and RIGHTEOUSNESS, 義 *i* stand in antithesis to profit, A. XIX., I. (203) 見得思義; IV. 16 (34) 君子喻於義, 小人喻於利, and to prejudice, IV., 10 (32) 君子之於天下也, 無適也, 無莫也, 義之與比. "Righteousness is that which is suitable" 宜, D. M. XX., 5 (269) 義者宜也; "it therefore forms the essential part of the superior man," A. XV., 17 (163) 君子義以為質; XII., 20 (123) 夫達也者, 質直而好義. "Virtue is exalted by righteousness," A. XII., 10 (120) 徒義崇德也: "to know what is right and not to do it, is cowardice" A. II., 24 (18) 見義不為, 無勇也. "Bravery, however, without righteousness leads in the superior man to disturbance of the country, in one of the lower people to robbery," A. XVII., 23 (193) 君子義以為上, 君子有勇而無義為亂, 小人有勇而無義為盜. Not to take office is not right; for the order between old and young may not be neglected, how much less the right between prince and minister?" A. XVIII., 7, 5 (200) 不仕無義, 長幼之節, 不可廢也, 君臣之義, 如之何其廢之. Also "the service of the people shall only be justly claimed," A. V., 15 (42) 其使民也義; A. VI., 20 (58) 務民之義. "If the

superiors keep in the right, the people will remain willingly submissive," A. XIV., 14 (144) 義然後取, 人不厭其取; XIII., 4, 3 (129) 上好禮, 則民莫敢不服. Confucius complains also of the want of righteousness in his time, "the multitude sits and jabbars for a whole day without the conversation turning on righteousness," A. XV, 16 (163) 羣居終日言不及義. "Men so superior as to practise righteousness in order to make manifest their *tao*, Confucius has not yet seen," A. XVI., 11 (179) 行義以達其道, and it occasions him solicitude to hear RIGHT himself and not to be able to devote himself to it, A. VII., 3 (59) 聞義不能徙, 是吾憂也.

Of far greater importance in the system of Confucius than the right are the CEREMONIES, 禮 *li*. "Ceremonies, 禮 *li* (also demeanour, manners, decency) consist not in gems and silks," A. XVII., 11 (188) 禮云禮云, 玉帛云乎哉, but proceed from the degrees of relationship and steps of honour, and form therefore the distinctions of social life. D.M. XX., 5 (270) 親親之殺, 尊賢之等, 禮所生也. With the strong stress on the 禮 *li*, Confucius' aim is therefore to oppose communism, the equality of all. He knows no common right of men, by only the privileges of one class over another, compare D.M. XIX., 4 (266); A. III., 22 (27); XIII., 3 (127). Therefore "the ceremonies are strictly to be observed, especially by superiors," A. XIII., 4, 3 (129) 上好禮, 則

民莫敢不敬。XIV., 44 (156) 上好禮，則民易使也。III., 17 (15) 君使臣以禮。D. M. XX., 14 (274) 齊明盛服，非禮不動。"The superior man shows respect and propriety in his intercourse with men." A. XII., 5 (117) 君子...與人恭而有禮。"The superior man considers righteousness to be essential and performs it according to the rules of propriety." A. XV., 17 (163) 君子義以為質，禮以行之。"Rich men, who love propriety, rank high," A. I., 15, 1 (18) 富而好禮者也。"Ceremonies are, however, only like external decoration," A. III., 8 (21) 繪事後素，曰禮後乎。"Propriety without humanity is worth nothing." A. III., 3 (19) 人而不仁，如禮何，"the same if performed without reverence," A. III., 26 (28) 為禮不敬，臨喪不哀，吾何以觀之哉。"But the virtues are completed by propriety," D.M. XX., 5 (270) 仁義...禮所生也 XXVII., 6 (286) 敦厚以崇禮。"Respect combined with propriety keeps off shame and disgrace," A. I., 13 (7) 恭敬於禮，遠恥辱也，"without propriety respectfulness becomes laborious bustle, carefulness becomes timidity, boldness insubordination, straightforwardness rudeness," A. VIII., 2, 1 (72) 恭而無禮則勞，慎而無禮則蕙，勇而無禮則亂，直而無禮則絞。A. XVII., 24, 1 (194) 君子惡勇而無禮者。"Without 禮 *li* we have nothing to establish the character," A. XX., 3 (218) 不知禮，無

以立也。 "The superior man subdues himself and submits to these rules of propriety, he looks, hears, speaks and makes no movement contrary to them," A XII., 1, 1 (114) 克己復禮, 非禮勿視, 非禮勿聽, 非禮勿言, 非禮勿動; D.M. XX., 14 (274) 非禮不動, 所以修身也。

"In propriety gracefulness is to be prized as the chief quality, but gracefulness unregulated by propriety, is impracticable," A. I., 12, 1.2 (7) 禮之用和爲貴, 有所不行, 知和而和, 不以禮節之, 亦不可行也; Confucius frequently spoke of the maintenance of the rules of propriety, A. VII., 17 (64) 子所雅言, 詩書執禮, 皆雅言也。 His position, however, as regards the traditionary customs seems not to be consequent; in A. III., 4 (21) he says, that the foundation of *li* is to be economical rather than extravagant, but still he prefers the custom itself to the sheep employed in it, 林放問禮之本, 子曰, 大哉問, 禮與其奢也寧儉; A. III., 17 (25) 爾愛其羊, 我愛其禮; he follows at one time the multitude in the face of antiquity, another time he goes against it, A. IX., 3 (81) 麻冕禮也, 今也, 純儉, 吾從衆, 拜下禮也, 今拜乎上泰也, 雖違衆, 吾從下。 According to A. II., 23 (17), the 禮 *li* ceremonies of the 周 *Chou* dynasty are the more excellent, because they are based on those of the 殷 *Yin* and these latter upon those of the 夏 *Hsia*: 殷因於夏禮, 所損

益, 可知也, 周因於殷禮, 所損益, 可知也. According to D.M. XXVIII., 5 (288) 吾說夏禮, 杞不足徵也, 吾學殷禮, 有宋存焉, 吾學周禮, 今用之從周, compared with A. III., 9 (22) 宋不足徵也, Confucius follows the 周禮 *Chou-li*, because the 夏 *Hsia* and the 殷 *Yin* possessed in his time insufficient authority. A promiscuous mixture is given. A. XV., 10 (2-4) (162): follow the seasons of 夏 *Hsia*, ride in the carriage of 殷 *Yin*, wear the cap of 周 *Chou*. According to A. XI., 1 (101) Confucius follows those, who brought forward propriety and music, and those, whom he calls rustics in opposition to the superior men of later times: 先進於禮樂, 野人也, 後進於禮樂, 君子也, 如用之, 則吾從先進. It seems also not to agree with the above mentioned passages, that "only the emperor may determine, what is to be custom, and of the emperors only the virtuous ones," D.M. XXVIII., 2-4 (288) 非天子不議禮, 雖有其位, 苟無其德, 不敢作禮樂焉, 雖有其德, 苟無其位, 亦不敢作禮樂焉, A. XI., 25 (110) 如其禮樂, 以俟君子; A. XVI. 2 (174) 天下有道, 則禮樂征伐, 自天子出. As these rules of propriety are so important in all the relations of social, A. II., 5 (11) 生事之以禮, 死葬之以禮, 祭之以禮, and political life, A. II., 5, 3 (10) 齊之以禮, and as they are to be considered at the same time, as something sacred and something not to be

tampered with by any but the virtuous emperor, it follows as a matter of course, that they are of vital importance; the more so, as, in spite of all precepts, many deviations, and mostly for the worse, which no one is willing to reform, they find their way by degrees amongst the people. So it is a fact, that many of the modern customs ran directly contrary to those prescribed in the 禮記 *li-chi*, e. g. the worship at the tombs, music at marriages, the reception of the bride; also the sheep, A. III., 17 (25), is given up in spite of Confucius. In any case it would be interesting to group together all the modified customs; the preacher would then be able to refute many an objection on the part of the Chinese to Christianity. It is interesting to know, that Confucius according to A. XVI., 46 (156) does not consider it below him, to be labour an insolent man with his cane.

In close proximity with 禮 *li* stands *music* 樂 *yo*. Confucius devotes much attention to it, but there is no information as to its real theory, although this seems to be very ancient; e. g. 史記 *shih-chi*, the oldest historical record and 爾雅 *erh ya* the oldest dictionary, contained theoretical treatises on music. What Confucius discusses with the music-master refers only to the performance; "The commencement (ouverture) should be as if mixed (unharmonious); as it proceeds it should become unmixed, cleared off as it were, unfolding itself as it concludes," A. III.,

23 (27) 子語魯犬師, 樂曰, 樂其可知也, 始作翕如也, 從之純如也, 皦如也, 繹如也以成. "How magnificently the pell-mell of the *Kuan-Chü*, 關雎, filled the ears, when the music-master Chih begun," A. VIII., 15 (77) 師摯之始, 關雎之亂, 洋洋乎, 盈耳哉. When Confucius heard the 韶 *Shao* music in *Chi* 齊, he lost the taste for meat for three months. "I did not think," he said, "that music could have been brought to such a pitch as this", A. VII., 13 (63) 子在齊聞韶, 三月不知肉味, 曰, 不圖爲樂之至於斯也. "After Confucius had returned from 衛 *Wei* to 魯 *Lu*, the music was reformed, the festive songs and the songs of praise all found their proper places," A. IX., 14 (85) 子曰, 吾自衛反魯, 然後樂正, 雅頌各得其所. "Let the music be the *Shao* 韶 with its pantomimes, dispense with the songs of *Cheng*, for they are licentious," A. XV., 10, 5-6 (162) 樂則韶舞, 放鄭聲, 鄭聲淫. Hence follows already, that music, song and dance or pantomime were combined in the old musical performances. Of instruments several are mentioned, *e. g.* "bells and drums, but these alone do not form music," A. XVII., 11 (188), also two kinds of harpsichords 琴瑟, D.M. XV. (260); A. XI., 14 (106); XVII., 20 (191), 孔子取瑟而歌. Confucius played himself and sung also; his scholars understood it likewise; compare A. XI., 25 (112). Every well instructed one should, nay must, practise

music, for "by poetry the mind is aroused, by propriety the character is established and from music the finish is received," A. VIII., 8 (75) **興於詩, 立於禮, 成於樂**. The introduction of new music or the transformation of the old emanates from the emperor alone, A. XVI., 2 (174) **天下有道則禮樂征伐, 自天子出**, that is only from the virtuous; "he who has only the throne without having virtue, may not dare to make ceremonies and music, as also he, who has virtue but not the throne," D.M. XXVIII., 4 (288) **雖有其位, 苟無其德, 不敢作禮樂焉, 雖有其德, 苟無其位, 亦不敢作禮樂焉**. Confucius did not like the extravagant music of his time, although it is praised as the superior one; "he rather follows those who made a beginning in propriety and music and are said to be rustics," A. XI., 1 (101). "For the individual, music without humanity is useless," A. III., 3 (19) **人而不仁如樂何**. In political life it has also great importance in connection with propriety. For "when affairs are not carried on to success, propriety and music will not flourish, and if that is not the case, punishments will not be properly awarded," A. XIII., 3, 6 (128) **事不成, 則禮樂不興, 禮樂不興, 則刑罰不中**.

This is a strange exaggeration and inversion of the true state of things. There is no doubt, that music on the whole is connected with the character of the people, for music which is strange to the taste of

the people, never becomes popular. We cannot, however, reasonably speak of the influence of music upon the customs of the people or even upon the application of the law. Man makes music, music not man.

7. 治國, CHIH KUO. ORDER OF THE STATE.

Now we have arrived at the state science 政, *cheng*. The good order of the state, 治國 *chih kuo*, and peace for the whole empire, 平天下 *ping tien hsia*, are included in this. The science of state takes for granted all the above mentioned notions or virtues, *i. e.* the complete cultivation of one's own person, A. XIII., 13 (132) 苟正其身矣, 於從政乎何有, 不能正其身, 如正人何; D. M. XX., 14 (274). "If government is exercised by means of virtue, it is made as steadfast as the north pole," A. II., 1 (9) 爲政以德, 譬如北辰, 居其所, 而衆星共之. "Mere external government (*i. e.* orders) is opposed to virtue," A. II., 3, 1-2 (10) 道之以政, 齊之以刑, 民免而無恥, 道之以德, 齊之以禮, 有恥且格. "filial piety and brotherly love are necessary; besides these two there are no other special rules," A. II., 21 (17) 惟孝友于兄弟, 施於有政. "Government consists altogether in regulating, *i. e.* setting to right," 正 *cheng*,

A. XII., 17 (122) 政者正也, 子帥以正, 孰敢不正,

"This is achieved when the prince is prince and the minister is minister; when the father is father and the son is son," A. XII., 11, 1, 2 (120) 齊景公問

政於孔子, 孔子對曰, 君君, 臣臣, 父父, 子子.

"But the prince must desire what is good, and the people will be good; therefore capital punishment is not necessary," A. XII., 19 (122) 子爲政, 焉用殺,

子欲善, 而民善矣. "Princes ought to go before

the people, then the people follow," (A. XII., 17 (122)) and should not become weary of it, "A. XIII.,

1 (126) 問政曰, 先之勞之, 請益曰, 無倦, A. XII.,

14 (121) 政...居之無倦, 行之以忠. The question

is: "to have sufficiency of food for the people, weapons, and confidence. If necessary, weapons can be

dispensed with, then food, but without mutual confidence, especially of the people towards the superiors,

there is no standing for the state," A. XII., 7 (118)

子貢問政, 子曰, 足食, 足兵, 民信之矣, 子貢曰,

必不得已而去, 於斯三者何先, 曰, 去兵, 子貢曰,

必不得已而去, 於斯三者何先, 曰, 去食, 自

古皆有死, 民無信不立. "When those who are

near, are made glad, then those who are far, come

themselves," A. XIII., 16 (133) 政...近者謏, 遠者

來. These are certainly healthy principles—"It

should be the care of the government to call every-

thing by its right name, so that no wrong be secreted

behind a surreptitious and hypocritical name. The

result of this is, that the punishments are adequate and that the people know, how to be able to move hand and foot," A. XIII., 3, 1-6 (127) 爲政子將奚先,子曰,必也正名乎,...名不正,則言不順,言不順,則事不成,事不成,則禮樂不興,禮樂不興,則刑罰不中,刑罰不中,則民無所措手足; (this passage is also explained according to A. XII., 11 (120) 君君,臣臣,父父,子子, that everybody really represents what he calls himself). "There ought to be no precipitation, as thoroughness suffers thereby; no ogling after petty profits, as this prevents the accomplishment of large affairs," A. XIII., 17 (134). 子貢爲莒父宰問政,子曰,無欲速,無見小利,欲速則不達,見小利則大事不成.

In A. XX., 2, 1 (216) Confucius answers the questions of Tzū-chang, how he should act in order that he might conduct government properly: "let him honour the five excellent, and eschew the four bad things: 1., bounty without extravagance 惠而不費, *i. e.* that which is of benefit to the people, he makes still more beneficial 因民之所利而利之; 2., to burden (with socage) without exciting discontent 勞而不怨, *i. e.* election of those labours, which can be done 擇可勞而勞之; 3., desire without covetousness 欲而不貪, *i. e.* to desire humanity only and to attain it 欲仁而得仁; 4., dignity without haughtiness 泰而不驕, *i. e.* whether he has to do with many people

or few, with things great or small, the superior man does not dare to be careless 無衆寡, 無小大, 無敢慢; 5., striking with dignity without being fierce 威而不猛, *i. e.* he adjusts his clothes and cap, his looks have the expression of dignity, so that the people look at him earnestly with awe 正其衣冠 尊其瞻視, 儼然人望而畏之.

The four wicked things are: 1., to kill without (previous) advice, *i. e.* cruelty 不教而殺謂之虐; 4. to expect perfection without warning, *i. e.* oppression, 不戒視成謂之暴; 3., to issue orders as if without urgency and to insist on them at a certain time is robbery, 慢令致期謂之賊; 4., finally, in the intercourse with men to expend and receive in a stingy way is acting the part of a mere gatherer of taxes 猶之與人也, 出納之吝, 謂之有司. Good government depends therefore chiefly upon the excellence of the prince, besides also upon qualified officials, in the election of which the sovereign must take an interest," A. XIII., 2 (127) 曰, 先有司, 赦小過, 舉賢才, 曰, 焉知賢才而舉之, 曰, 舉爾所知, 爾所不知, 人其舍諸; D.M. XX., 1 (268) 哀公問政, 子曰, 文武之政在方, 策其人存, 則其政舉, 其人亡, 則其政息, 人道敏政, 地道敏樹, 夫政也者, 蒲盧也, 故爲政在人, 取人以身, 脩身以道, 脩道以仁. "People of decision 果, of discernment 達, of technical ability 藝, are required," A. VI., 6 (51).

Mere learning is of no practical use," A. XIII., 5 (129) 誦詩三百, 授之以政, 不達使於四方, 不能專對, 雖多亦奚以爲.

We may distinguish 3 kinds of qualified officials : "The first and best are those, who in their conduct maintain a sense of shame, and when sent to any quarter will not disgrace the sovereign's commission. The second are those, whom the relatives pronounce to be filial and the clansmen pronounce to be fraternal. The third are those, whose words are true and whose conduct is decided. They are obstinate little men," A. XIII., 20, 1-3 (135). The officials of his time Confucius calls Jackanapes (Maulaffen), *ib.* 斗筭之人.

If the individual states as also the imperial domain are swayed in this way, the peaceful order of the whole empire follows as a matter of course, especially if a virtuous emperor be at the head of it. In A. XX., 1 (214) a short but good characteristic of.

8. 平天下 PING-TIEN-HSIA. THE OLD IMPERIAL MODEL GOVERNMENT IS GIVEN.

The chief points are of Yao and Shun : "the order of succession which heaven has bestowed rests now in thy person ; maintain without wavering the mean ; should misery arise within the four seas, thy

heavenly revenue will come to an eternal end ;” compare A. XIV., 45 (156) ; VIII., 19 (18) ; S L. IX., 4 (228) D. M. VI., (252) ; XVII., 1 (262) ; XXX., 1 (291) ; A. VI., 28 (58) ; XII., 22, 6 (125) ; XV., 4 (159).

Hence it follows, that government is considered as an institution by the grace of God or at least of Heaven. But just because of this the sovereign has to exert himself to keep within the heavenly ways, *i. e.* in the centre of the Tao, which is the established course of things. He is not allowed to transgress the heavenly ways, nor to oppose them. If the prince does the latter, he disturbs the general harmony, and confusion and misery arise. Then the people turn away from him and the sovereign loses his revenue, *i. e.* his throne.

Tang, 湯, is more profound- He sacrifices and vows he will not dare to forgive (to suffer to pass) sins, nor to put in the dark the servants of God ; he will select them after God’s own heart 簡在帝心. If I leave sin on my own person, it shall have nothing to do with the 10,000 territories ; if the territories have sin, the sin be on my person, A. XX., A. XII., 22, 6 (125) ; G.L. II., 1 (225).

Here we have something, that stands high above Confucius and which may be considered as the ideal of a theistic monarch. Three important points are especially prominent ; 1., the recognition of dependence upon the majestic ruler on high, God ; 2., the

selection of officials, according to the will of God, *i. e.* of such as realize God's demands upon men, but not merely the materially technical ones ; 3., the earnest conception of sin ; it is too vast, to be forgiven by men, but the sovereign represents the people.

It is to be deplored, that Confucius did not continue in this way. The *Chous*, 周, *i. e.* *Wen*, 文, *Wu*, 武, and especially *Duke Chou* are only statesmen and men of the world, the special models of Confucius.

The *Chous* possessed great gifts and the good men were enriched by them. They provided weights and measures, revised the laws, reinstituted the abolished offices, rebuilt the destroyed cities, continued the hereditary titles, raised to rank the retired scholars ; the most important objects of their care were the nourishment, mourning and sacrifices of the people.

Their mildness captivated the multitude, their confidence made the people willing ; zeal had a reward, disinterestedness, 公, rendered the people happy.

In spite of their shallowness, when compared with *Tang*, 湯, the *Chous* have still more ideal value than many modern politicians, to whom the highest aim in public life is wealth, *i. e.* a material National Economy, the finance with its powerful agencies ; commerce and industry, objectively, desire and enjoyment, subjectively. In Chinese politics man forms the chief object. firstly of course according to his

physical necessities, 食 *ssü*, but especially man as an ethical being, whose moral perfection should not only not be obstructed by the state, but in every way advanced. There is unfortunately a great gulf between theory and practice in China. Notwithstanding, the Chinese will never conceive any respect for a western civilisation, the representatives of which only shows interest in material welfare and are indifferent as regards the higher necessities of human nature. The Chinese themselves at least have a general idea in what the higher aim consists, even if they do not act accordingly.

We have already explained the normal development of the superior man, 君子 *chün tzu*, from the early intrinsic beginning to his highest perfection in public. But even according to Confucius this is not done uninterruptedly in a normal way, but there are irregularities.

III. 過 KUO, FAULTS AND TRANSGRESSIONS.

We therefore consider now faults and transgressions, 過 *kuo*; "to go beyond, is as wrong as to fall short," A. XI., 15, 3 (106), 過猶不及. "The intelligent and the distinguished men go beyond it, the fools and unworthy do not come up to it," D. M. IV., 1 (251) 道之不行也, 我知之矣, 知者過之, 愚者不及也, 道之不明也, 我知之矣, 賢者過之, 不肖者不及也. (sins of omission and commission). "The transgressions of men are characteristic of the class to which they belong; by observing their transgressions, we know the condition of their humanity," A. IV., 7 (31) 人之過也, 各於其黨, 觀過斯知仁矣. "The superior man is not afraid to correct his fault," A. I., 8, 4 (5) 君子...過則勿憚改. A. IX., 24 (88) verbally the same. "Yin Hui, did not commit the same fault twice," A. VI., 2 (49) 有顏回者好學, 不遷怒, 不貳過. "Chiu Pai Yu, is anxious to make his faults few, but he does not succeed," A. XIV., 26 (150) 蘧伯玉使人於孔子, 孔子與之坐而問焉, 曰, 夫子何爲, 對曰, 夫子欲寡其過, 而未能也, 使者出, 子曰, 使乎使乎. "To have faults

and not to reform them, is a fault," A. XV., 29 (166) 過而不改, 是謂過矣. "The mean man is sure to gloss his faults," A. XIX., 8 (206) 小人之過也必文. "The faults of the superior man are like the eclipses of the sun and moon, apparent before the eyes of the world," A. XIX. 21 (210) 君子之過也, 如日月之食焉, 過也, 人皆見之, 更也, 人皆仰之. "Confucius is therefore fortunate in that people are certain to know his faults," A. VII., 30 (69) 子曰, 丘也幸, 苟有過, 人必知之. But he calls out, in sadness at the world: "It is all over! I have not yet seen a man who could perceive his faults and inwardly accuse himself," A. V., 26 (47) 已矣乎, 吾未見能見其過, 而內自訟者也. "In affairs of government it behoves one to commit few faults," D.M. XXIX., 1 (289) 王天下有三重焉, 其寡過矣乎, "and to pardon small faults," A. XIII., 2 (127) 赦小過. "For the superior man governs men humanely: as soon as they change (what is wrong), he stops," D.M. XIII., 2 (258) 君子以人治人, 改而止. "Through the study of the book of changes, *Yi King*, one may keep free from great faults," A. VII., 16 (64) 學易可以無大過矣. "Everybody who knows the *Yi-King* will call this superstition. This, however, is to be acknowledged, that much stress is laid upon the fact, that the individual should perceive and rid himself of his faults. The improvement of the world must begin in our own hearts, the world then follows

of itself." "We should therefore not assail the wickedness of others, but only that of ourselves," A. XII., 21, 3 (124) 攻其惡, 無攻人之惡. "The attack upon error also, he considers as only dangerous," A. II., 16 (14) 攻乎異端, 斯害也已. But in this Confucius goes too far to the other extreme. Without polemics truth is soon choked by the overgrowth of error, and the good by the overwhelming power of evil.

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IV. 君子 CHUN TZU, THE SUPERIOR MAN.

If we now return to the superior man, we are able to comprehend, why in the 3 books, especially in the Analects, this expression is of so much importance, and is in fact the fundamental notion.

“Solid qualities and accomplishments keep in him the equilibrium,” A. VI., 16 (54) 質勝文則野，文勝質則史，文質彬彬，然後君子；XII., 8 (119) 文猶質也，質猶文也，虎豹之鞶，猶犬羊之鞶。 “He stands in awe of the ordinances of heaven,—for without this knowledge it is impossible to be a superior man,” A. XX., 3 (218) 不知命，無以爲君子也， “in awe of great men, and of the words of the sages,” A. XVI., 8 (177) 君子有三畏，畏天命，畏大人，畏聖人之言。 “Mere eloquence does not make him,” A. XI., 20 (108) 論篤是與，君子者乎。

“He has an extensive learning in literature and keeps himself under the restraint of propriety,” A. VI., 25. (57) 君子博學於文，約之以禮； “in music and in manners he is qualified,” A. XI., 25 (111) 其禮樂以俟君子。 “In his deportment he keeps from violence and heedlessness, in his expression he is sincere, in the tone of his words he holds himself aloof

from vulgarity," A. VIII., 4 (73) 動容貌斯遠暴慢矣, 正顏色, 斯近信矣, 出辭氣, 斯遠鄙倍矣. "Nothing puts him out of countenance," A. VIII., 6 (74) 臨大節, 而不可奪也, 君子人與, 君子人也, "he has neither anxiety nor fear nor doubt," A. XIV., 30 (150) 君子道者三, 我無能焉, 仁者不憂, 知者不惑, 勇者不懼; "but wisdom, humanity and valour, and that because the scrutiny of his inner man betrays no blemish," A. XII., 4 (116) 內省不疚, 夫何憂何懼. "He is grand, but not overweening," A. XIII., 26 (138) 君子泰而不驕, 小人驕而不泰, "he endures want," A. XV. 1, 3 (158) 君子固窮, 小人窮斯濫矣, "for his aims are directed to Tao, not to eating; the object of his anxiety is Tao, not poverty," A. XV., 31 (167) 君子謀道不謀食, 君子憂道不憂貧. "He abstains, when a youth from lust, when a man from quarrelsomeness, when he is old from covetousness," A. XVI., 7 (177) 君子有三戒, 少之時, 血氣未定, 戒之在色, 及其壯也, 血氣方剛, 戒之在鬪, 及其老也, 血氣既衰, 戒之在得. "Righteousness is his essence, he acts according to it with propriety, he brings it forth in humility and completes it with sincerity," A. XV., 17 (163) 君子義以為質, 禮以行之, 孫以出之, 信以成之, 君子哉. "He learns in order to attain Tao, and then loves men," A. XIX., 7 (205) 君子學以致其道; XVII., 4, 3 (183) 君子學道則愛人. "He considers nine things: in

seeing to see clearly, in hearing to hear distinctly, in expression to be benign, in his demeanour to be decorous, in speaking to be sincere, in his duties to be respectful, in doubt to inquire, in resentment to think of difficulties, when he sees prospects before him, he thinks of righteousness," A. XVI., 10 (178) 君子有九思,視思明,聽思聰,色思溫,貌思恭,言思忠,事思敬,疑思問,忿思難,見得思義. "He undergoes three changes: at a distance he is earnest; when approached, mild; in his words he is decided," A. XIX., 9 (206) 君子有三變,望之儼然,即之也溫,聽其言也厲. "His want of ability distresses him," A. XV., 18 (164) 君子病無能焉. "He exacts nothing from others, but all from himself," A. XV., 20 (164) 君子求諸己,小人求諸人. "He is troubled that his name will not be mentioned after his death," A. XV., 19 (164) 君子疾沒世,而名不稱焉. "He is cautious as regards that which he does not see, and apprehensive as regards that which he does not hear; he is watchful, when he is alone," D. M. I., 2, 3 (248) 君子戒慎乎其所不睹,恐懼乎其所不聞,莫見乎隱,莫顯乎微,故君子慎其獨也; "He corrects himself, and seeks for nothing from men, he maintains a repose (gracefulness), awaiting destiny," D. M. XIV., 3, 4 (260) 正己而不求於人,故君子居易以俟命. "His way goes from the near to the far, from the low to the high," D. M. XV., (266) 君子之道,辟如行遠,必自邇,辟如登高,必自卑. "He

constantly inquires and learns, and carries it out to its length and breadth; his way consists in the application of the mean, he cherishes the past, is acquainted with the present and gives proper value to the rules of propriety; when occupying a high position, he is not proud, and in a low situation not insubordinate," D.M. XXVII., (286) 君子尊德性,而道問學,致廣大,而盡精微,極高明,而道中庸,溫故而知新,敦厚以崇禮,是故居上不驕,爲下不倨. "He bends his attention to what is radical, *i. e.* filial piety and brotherly love," A. I., 2, 2 (2) 君子務本,本立而道生,孝弟也者. "He is earnest in what he is doing and careful in his speech," A. I., 14 (8) 敏於事,而慎於言, IV., 24 (36) 君子欲訥於言,而敏於行. "Action is more to him than words," A. XIV., 29 (150) 君子耻其言,而過其行, "or both are completely alike," D.M. XIII., (258) 庸德之行,庸言之謹,有所不足,不敢不勉,有餘不敢盡,言顧行,行顧言,君子胡不慥慥爾. "He is grave in order that he may be venerated," A. I., 8 (5) 君子不重,則不威, "he is catholic and no partizan," II., 14 (14) 君子周而不比,小人比而不周, VII., 30 (69) 君子不黨; XV., 21 (164) 君子矜而不爭,羣而不黨; "He does not quarrel, but if he quarrels, still as a superior man," A. III., 7 (21) 君子無所爭,其爭也君子, compare XV., 21 (164). "He is neither conservative, nor obstructive, but follows what is

right," A. IV., 20 (32) 君子之於天下也, 無適也, 無莫也, 義之與比, "and converses about it," 16 (34) ✓
 君子喻於義, 小人喻於利; "he never acts contrary to humanity," A. IV, 5, 2-3 (30) 君子去仁, 惡乎成名, 君子無終食之間違仁; "He associates with his equals," A. V., 2 (37) 君子哉若人, 魯無君子者, 斯焉取斯. "He finds friends by means of ✓
 literary studies, and promotes his virtue through his friends," A. XII., 24 (126) 君子以文會友, 以友輔仁. Therefore "he does not associate with persons who are not good themselves," A. XVII., 7, 2 (185) 親於其身, 爲不善者, 君子不入也. "He is grave in his conduct 恭 *kung*, in serving his superiors respectful 敬 *ching*, in fostering the people kind 惠 *hui*, in employing the people just," A. V., 15 (42) 其行已也恭, 其事上也敬, 其養民也惠, 其使民也善. "He thinks as much of virtue as of punishment," A. IV., 11 (32) 君子懷德, 小人懷土, 君子懷刑, 小人懷惠. "He helps the distressed without adding to the wealth of the rich," A. VI., 3 (50) 周急不繼富, "he cannot be befooled," A. VI., 24 (57) 君子可逝也, 不可陷也, 可欺也, 不可罔也, "he does not oppose (what is right) 25 (57) 亦可以弗畔矣夫. "He is sincere towards relatives and does not neglect old acquaintances," A. VIII., 2 (72) 君子篤於親, 則民興於仁, 故舊不遺, 則民不偷, "all men are his brothers, because he is reverential," A. XII., 5 (117)

君子敬而無失，與人恭而有禮，四海之內，皆兄弟也，君子何患乎，無兄弟也。 "His presence scares away rudeness," A. IX., 13 (85) 子欲居九夷，或曰陋，如之何，子曰，君子居之，何陋之有； "he seeks to perfect the admirable, not the bad qualities in men," A. XII., 16 (122) 君子成人之美，不成人之惡，小人反是。 "His virtue is like the wind, before which men bend like grass," A. XII., 19 (123) 君子之德風，小人之德草，草上之風必偃。 "He shows a cautious reserve in regard to what he does not know," A. XIII., 3, 4 (127) 君子於其所不知，蓋闕如也； "he is affable without adulation," XIII., 23 (137) 君子和而不同，小人同而不和； "he is easy to serve and difficult to please, as the latter must be according to Tao," A. XIII., 25 (137) 君子易事而難說也，說之不以道，不說也； "He cultivates himself and reverential care and in this way gives rest to the people," A. XIV., 45 (156) 脩己以敬，曰，如斯而已乎，曰，脩己以安人。 "He takes office when Tao prevails in the state, but keeps his affairs in his breast, when Tao is not to be found," A. XV., 6 (160) 君子邦有道，則仕，邦無道，則可卷，而懷之； XVIII., 7, 5 (200) 道之不行，已知之矣； "he cannot be known in little matters, but he keeps great concerns," A. XV., 33 (168) 君子不可小知，而可大受也，小人不可大受，而可小知也。 "He places righteousness above valour," A. XVII., 23 (193)

君子義以爲上；“He does not promote men simply on account of words, nor does he condemn good words, on account of men,” A. XV., 22 (164) 君子不以言舉人，不以人廢言。 “Even he is counted wise or foolish by the effect of a single word,” A. XIX., 25, 2 (212) 君子一言以爲知，一言以爲不知。 “He becomes indignant at maxims like this: I want it, therefore I must do it,” A. XVI., 1, 9 (172) 君子疾夫舍曰，欲之而必爲之辭。 “He dislikes to speak of men’s faults, he dislikes men in low position, who slander their superiors, compare D.M. XIV., (259), he hates men valorous without propriety and hates audacious men of narrow understanding,” A. XVII., 24, 1 (193) 君子亦有惡乎，惡稱人之惡者，惡居下流而訕上者，惡勇而無禮者，惡果敢而窒者。 “He treats his children just as other people’s children,” A. XVI., 13, 5 (180) 君子之遠其子也。 “His teaching is classified,” A. XIX., 12 (207) 君子之道，孰先傳焉，孰後倦焉，譬諸草木，區以別矣。 “He does not neglect his relations, he does not cause statesmen to feel resentment by not employing them. Without some great cause, he does not dismiss the members of old families. He does not seek in one man talents for every employment,” A. XVIII., 10 (202) 君子不施其親，不使大臣怨乎，不以故舊，無大故，則不棄也，無求備於一人。 “He honours the excellent, bears with all, praises the good and pities the incompetent,” A. XIX., 3 (204) 君子尊賢

而容衆，嘉善而矜不能。 “After having obtained their confidence he imposes socage on the people,” A. XIX., 10 (206) 君子信，而後勞其民，未信，則以爲厲已也。 “He honours the five excellent things, beneficence without extravagance, socage without aversion, desire without covetousness, dignity without pride, fear without abuse of power,” A. XX., 2, 1. (216) 尊五美...惠而不費，勞而不怨，欲而不貪，泰而不驕，威而不猛， and eschews the four bad things; i.e. cruelty, oppression, rapine and red tapism, 屏四惡...虐，暴，賊，有司。 “He hates to occupy a low position where all the filth flows in upon him,” A. XIX., 20 (209) 君子惡居下流，天下之惡，皆歸焉。 “His faults are like the eclipses of the sun and moon, which can be seen by every one,” A. XIX., 21 (210) 君子之過也，如日月之食焉，過也，人皆見之，更也，人皆仰之。 “He always uses the medium,” D.M. II., 2 (250) 君子之中庸也，君子而時中。 “He cultivates harmony without being inconstant, he stands erect in the centre and remains the same, be the government good or bad,” D.M. X., 5 (254) 君子和而不流，強哉矯，中立而不倚，強哉矯，國有道，不變塞焉，強哉矯，國無道，至死不變，強哉矯。 “His energy consists in showing mildness in teaching and in not revenging injury received,” D.M. X., 3 (254) 寬柔以教，不報無道，南方之強也，君子居之。 “He does not abandon his course half-way,” D.M. XI., 2 (255) 君子遵道而行，半途而廢，吾弗

能已矣 “His way is the same as that of heaven and earth and of all things,” D.M. XII., 4 (257) 君子之道，造端乎夫婦，及其至也，察乎天地。

V. 道 TAO, TAO.

The word Tao appears in a double form : with the hook, denoting the 3rd tone, then it means “to rule, to lead”, to rule an empire, 道國 A. I., 5 (4); II., 3 (10); a friend 道友, A. XII., 23 (125); the people 道民, A. XIX., 25 (213). But also without the hook it stands as a verb in the sense of “to mean, to signify”, G.L. III., 4 (227) 道學也 and 道盛德至善: X., 5 (239) 道君衆, 11 (240) 道善則得之. In these latter passages 道 *tao* follows a quotation and draws from it the moral, and is therefore rather more than “to mean”. “To say” and “to speak to” are false translations, A. XII., 23 (125). Wherever the word is a noun, it has the double meaning of our word “way”, *i. e.* in its proper sense of highway, and metaphorically “doctrine, principle.” A way is the connecting line between two points, and only becomes a way, when something moves upon it. Every way has a distinct beginning or starting point and also a distinct goal, towards which it tends. Though the end of a way is often unknown or unattainable, still the direction can be given with certainty. As regards

*primitive direction primitive - inexact sense
primary principle - as foundation
essence of the end*

man, the point from where he starts is his individual nature, his own self. Thence he may take different directions or ways, in circular movements round himself, upwards or downwards in divers turnings and directions, or in a straight line, which however hardly ever happened or will. But Tao always denotes the endeavour to reach a certain aim. Confucius shows this aim, as we have seen, in the shape of the holy man. But the way, that leads to this, goes farther than the holy man into the community of the world, D.M. XII., 2 (256) 其至也, 雖聖人, 亦有所不知焉, 有所不能焉, 天地之大也, 人猶有所憾, 故君子語大, 天下莫能載焉, 語小, 天下莫能破焉. On this point Confucius is always wisely silent. At all events there are indications enough to satisfy us, that there is no material difference in this point between Confucius and the Tao-doctrine, *i. e.* 老子 *Lao-tzu* and at the same time before the Han dynasty Confucius has never been placed in opposition to Lao-tzŭ, but always to 墨子 *Mê-tzu*.

“Tao (*i. e.* manner, endeavour) of the ancients in archery was: “Hitting through the leather is not the principal thing, because people’s strength is not equal.” A. III., 16 (24) 射不主皮, 爲力不同科, 古之道也; “the Tao to lead the blind,” A. XV., 14 (170) 然固相師之道也. These applications too, of the word, although they seem strange to us, emanate from the fundamental idea of the word. The following passages are, however, more profound:—

“The development of one's nature is Tao (The right way), the cultivation of Tao is instruction,” D.M. I., (247) 率性之謂道, 修道之謂教. “Man can enlarge Tao (the way), Tao cannot enlarge man,” A. XV., 28 (166) 人能弘道, 非道弘人. “It may not be abandoned for an instant (without injury),” D.M. I., 2 (248) 道也者, 不可須臾離也. “The reason that it is not travelled, is that wise men go beyond it, and that fools do not come up to it,” D.M. IV., 1 (251) 道之不行也, 我知之矣, 知者過之, 愚者不及也, 道之不明也, 我知之矣, 賢者過之, 不肖者不及也; D.M. V. (248) 道其不行矣夫.

“The Tao of the holy man waits for the proper men to be trodden,” D.M. XXVII., 4 (286) 待其人, 而後行. “It is not far from men,” D.M. XIII., 1 (257) 道不遠人, 人之爲道, 而遠人, 不可以爲道. “He who hears it in the morning, may quietly die in the evening,” A. IV., 8 (32) 朝聞道, 夕死可矣. “The superior man learns to attain his Tao, as the mechanic sits in his shop to accomplish his work,” A. XIX., 7 (205) 百工居肆, 以成其事, 君子學以致其道. “Following Tao he proceeds,” D.M. XI., 2 (255) 君子遵道而行. “In this he goes from the near to the far, from the low to the high,” D.M. XV., 1 (260) 君子之道, 譬如行遠, 必自邇, 譬如登高, 必自卑.

“If the Tao is previously determined, the prac-

tice of it will be inexhaustible," D.M. XX, 16 (276) **道前定, 則不窮**. "A oneness pervades the Tao of Confucius, that is **忠恕**, (*Chung-shu*)," A. IV., 15 (33) **吾道一以貫之**. "To reject nothing and to seek for nothing, is not sufficient for Tao," A. IX., 26 (89) **不伎不求, 何用不臧, 是道也, 何足以臧**. "Riches and honours are not to be obtained without Tao, poverty and meanness not to be avoided without Tao," A. IV., 5, 1 (30) **富與貴, 是人之所欲也, 不以其道得之, 不處也, 貧與賤, 是人之所惡也, 不以其道得之, 不去也**. "The superior man does not revenge conduct of others, which is without Tao," D.M. X, 3 (254) **不報無道**. "The object of the superior man is Tao, not eating," A. XV., 31 (167) **君子謀道, 不謀食**. "His will is set on Tao," A. VII., 6 (60) **志於道**, "and is therefore not ashamed of bad clothes and bad food," A. IV., 9 (32) **士志於道, 而耻惡衣, 惡食者, 未足與議也**.

"The Tao of the superior man is of 4 kinds: in his conduct grave, in serving his superiors respectful, in nourishing the people kind, in employing the people just," A. V., 15 (42) **有君子之道四焉, 其行已也恭, 其事上也敬, 其養民也惠, 其使民也義**. "He esteems 3 kinds of Tao: in his deportment he is free from arrogance, in his countenance he maintains sincerity, in his words he is free from vulgarity," A. VIII., 4, 3 (73) **君子所貴乎道者三, 動容貌, 斯**

遠暴慢矣,正顏色,斯近信矣,出辭氣,斯遠鄙倍矣. "Sincere faith, love of learning, holding firm unto death, is good Tao," A. VIII., 13 (76) 篤信好學,守死善道. "The Tao of the superior man is threefold: he is humane without sadness, wise without doubts, bold without fear," A. XIV., 30 (150) 君子道者三,我無能焉,仁者不憂,知者不惑,勇者不懼. "The joy of the superior man is always in accordance with Tao," A. XIII., 25 (137) 詭之不以道,不說也. "One's person should be cultivated by Tao, Tao by humanity," D.M. XX., 4 (269) 修身以道,修道以仁.

"The general Tao of the empire is fivefold: sovereign, minister etc., and these are practised by means of the three virtues, and their motive is only one," D. M. XX., 8 (270) 天下之達道五,所以行之者三,曰,君臣也,父子也,夫婦也,昆弟也,朋友之交也,五者,天下之達道也,知仁勇,三者,天下之達德也,所以行之者一也.

"To obtain the confidence of one's superiors, the trust of friends, obedience towards parents, sincerity in one's own person, and clearness in what is good, that is Tao," D.M. XX., 17 (276) 獲乎上,有道,信乎朋友,有道,順乎親,有道,誠身,有道,明乎善. "Truth is the Tao of Heaven, the attainment of truth is the Tao of man," the sage attains it instinctively and without an effort," D.M. XX., 18 (277) 誠者,天

之道也，誠之者，人之道也，誠者，不勉而中，不思而得，從容中道，聖人也。 “If the Tao is believed in, but without sincerity, then it is neither something nor nothing,” A. XIX., 2 (203) 執德不弘，信道不篤，焉能爲有，焉能爲亡。 “Even the smallest Tao should be treated with consideration,” A. XIX., 4 (204) 雖小道，必有可觀者焉。 “When the superior man learns it, he loves men; when the low man learns it, he is easily made use of,” A. XVII., 4, 3 (183) 君子學道則愛人，小人學道則易使也。 “But he who speaks on the road of the Tao he has heard, thrusts virtue from him,” A. XVII., 14 (188) 道聽而塗說，德之棄也。 The Tao of the superior man makes no distinctions in the department of knowledge,” A. XIX., 12 (207) 君子之道，孰先傳焉，孰後倦焉。 “There are some with whom we may study together, but not broach Tao; or this and not get established with him; even this perhaps, but not weigh with him in the scale (give decisions,)” A. IX., 29 (89) 可與共學，未可與適道，可與適道，未可與立，可與立，未可與權。

“The Tao of the good man does not tread in footsteps nor does it enter the chamber, *i.e.* it is neither imitative nor independent,” A. XI., 19 (107) 善人之道，不踐迹，亦不入於室。 “If the Tao be not the same, one cannot take counsel,” A. XV., 39 (169) 道不同，不相爲謀。 “The superior man fre-

quents the company of men, who have Tao," A. I., 14 (8) 就有道. "Not to alter the Tao of one's father, is filial piety," A. I., 11 (6) 三年無改, 於父之道, 可謂孝矣; IV., 20 (25) verbally the same. "If the basis (孝 *hsias* and 弟 *ti*) is once established, Tao is brought to light," A. I., 2 (2) 君子務本, 本立而道生. "In the Tao of the ancient kings the excellence consisted in their being unaffected in practising the rules of propriety," A. I., 12 (7) 禮之用, 和爲貴, 先王之道, 斯爲美. "A return on the part of the people of the present age to the Tao of the ancients is not advisable," D.M. XXVIII., (287) 生乎今之世, 反古之道, 如此者, 裁及其身者也. "The empire has long been without Tao," A. III. 24 (28) 天下之無道也久矣; "a district (邦 *pang*) with Tao and without Tao," A. V., 1 (37) 邦有道, 邦無道, V., 20 (44), VIII., 13 (76); XIV., 1, 4 (139-140); XV., 6 (160). "A state with Tao and without Tao," D.M. X., 5 (254) 國有道, 國無道; XXVII., 7 (287). "The superiors have lost their Tao, the people consequently have been disorganized, for a long time," A. XIX., 19 (209) 上失其道, 民散久矣. "If the empire had the Tao, Confucius need not change anything," A. XVIII., 6, 4 (198) 天下有道, 丘不與易也; "but the Tao does not take effect," A. XVIII., 7, 5 (200) 道之不行, 已知

之矣. “*Chi* 齊 by one change would come to *Lu*, and this by one change to Tao,” A. VI., 22 (56) 齊一變至於魯, 魯一變至於道. “Duke Ling of *Wei*, although without Tao, is sustained by able ministers,” A. XIV., 20 (147) 子言衛靈公之無道也. “Great ministers serve their princes with Tao,” A. XI., 23, 3 (109) 大臣者, 以道事君. “Killing those who have no Tao for the good of those who have it, is not approved,” A. XII., 19 (122) 如殺無道, 以就有道, 何如, 曰, 焉用殺. “If a good minister serves according to conscientious Tao, he is everywhere repeatedly dismissed; but if according to a crooked Tao, there is no necessity for his leaving the country of his parents,” A. XVIII., 2 (195) 直道而事人, 焉往而不三黜, 枉道而事人, 何必去父母之邦. “Those who practise righteousness to carry out their Tao, Confucius has not seen yet,” A. XVI., 11 (199) 行義以達其道, 吾未見其人也.

“It was through the people, that the Three dynasties walked in the straight Tao,” A. XV., 24 (165) 斯民也, 三代之所以直道而行也. “But the Tao of *Wen* 文 and *Wu* 武 has not yet fallen to the earth, for all men have some of it,” A. XIX., 22, 2 (210) 文武之道, 未墜於地, 在人莫不有, 文武之道焉. “Whether the Tao progresses or not, depends on the destiny,” A. XIV., 38 (153) 道之將行也與, 命也, 道之將廢也與, 命也.

“The master’s words about nature and heavenly Tao cannot be heard,” A. V., 12 (41) 夫子之言，性與天道，不可得而聞也。 D.M. contains, however, several passages, stating “that it is quite in common use and yet secret; that it is familiar to foolish men and women, and that it surpasses the comprehension as well as the practice of the sage,” D.M. XII., 1, 2 (255) 君子之道，費而隱，夫婦之道，可以與知焉，及其至也，雖聖人，亦有所不知焉，夫婦之不肖，可以能行焉，及其至也，雖聖人，亦有所不能焉。 “Tao is self-tao, divided into internal, refering to the human self, and into external, operating amongst things, both are combined in the virtue of nature,” D.M. XXV., 3 (283) 性之德也，合內外之道也。 “The Tao of Heaven and Earth is alone in its kind and produces therefore things without measure; it is large, thick, high, clear, long, (in space and time,)” D.M. XXVI., 7, 8 (284) 天地之道，可一言而盡也，其爲物不貳，則其生物不測，天地之道，博也，厚也，高也，明也，悠也，久也。 “The Tao of things is without collision,” D.M. XXX., 3 (291) 萬物並育，而不相害，道並行，而不相悖。

The D. M. ends with a recapitulation of the superior man’s Tao as opposed to the inferior man’s, D. M. XXX., (291). With this we arrive at the conclusion of the Confucian system. Each reader will agree, that the position of Confucius as teacher of morals is a high one. We wish to render it full justice and

point out as deserving special attention : that Confucius exhorts men to self-examination, A. I., 4, (3) ; IV., 17 (34) ; to a knowledge of men, A. II., 10 (12) ; to self-denial, A. XII., 1 (114). He is opposed to mere rites, A. III., 3, 4 (19-20). Talents without a moral basis are not worthy of consideration, A. VIII., 11 (76). If *the will* be set on virtue, it preserves one against wickedness, A. IV., 4 (30). The golden rule is given negatively and positively : all men within the four seas are brothers, A. XII., 5 (117). Enthusiasm for the old and a knowledge of the new makes the teacher, A. II., 11., (12). The sins of the fathers shall not be visited on the children, A. VI., 4 ; if there is a conflict between natural duty and the law of the state, the first is to be followed, A. XIII., 18 (134) ; law-suits should be prevented, A. XII., 23. In the same way capital punishment is not looked upon favourably, A. XIII., 11 (131). Unlawful gain of property and honours should be despised, A. VII., 15 (64). Confucius himself shows sympathy with mourners, A. VII., 9 (9) ; IX. 9 (83), and great grief on the death of his favourite disciple, A. XI., 9 (104), compassion for the blinded, A. XV., 41 (170). He is considerate even towards beasts, A. VII., 26 (67).

The complaints of Confucius are : nobody loves humanity and hates the reverse, A. IV., 6 (31), nobody sees his own faults, A. V., 26 (47) ; nobody loves study, A. VI., 2 (49) ; smooth words and a beautiful figure are necessary to go through the world, A. VI.,

14 (54); men will not enter the gate, A. VI., 13 (53); following in the mean has always been rare, A. VI., 27 (57). There exists no holy man, no good man, and even constancy is difficult, A. VI., 25 (57); nobody loves virtue as he loves beauty, A. IX., 17 (86); the officers are good for nothing, A. XIII., 20 (135). He cannot get any disciples who stand in the mean; those who know virtue are few, A. XV., 3 (159). He has not seen a man, who in retirement studies his aim and who practises righteousness to carry out Tao, A. XVI., 11 (179).

In spite of this wretchedness of the world Confucius does not retire from it in despair, A. XVIII, 6, 4 (198).

Speaking about himself Confucius always keeps within modest bounds, is never proud, A. VI., 19 (55); etc. But unfortunately his disciples find it easier to extol the master to heaven with their words, than to elevate themselves through the words of the master. "This people cometh unto me with their mouth, and honoureth me with their lips, but their heart is far from me" Confucius would certainly say to the Chinese of the present age. But also from the mouth of Christian missionaries such preaching is never without effect. The conscience is awakened. When the the conscience is awakened, the gospel of the redeemer of sinners finds the hearts prepared! The faith that blesseth also follows psychological rules.

THE DEFECTS AND ERRORS OF CONFUCIANISM.

Though readily acknowledging much that is excellent in Confucian doctrines concerning the relation of man to man, and remembering the various points in which Confucianism almost echoes the doctrines of Christian revelation, we cannot but point out a considerable number of defects and errors.

1

Confucianism recognises no relation to a living God.

2

There is no distinction made between the human soul and the body, nor is there any clear definition of man, either from a physical or from a psychological point of view.

3

There is no explanation given, why it is that some men are born as saints, others as ordinary mortals.

4

All men are said to possess the disposition and strength necessary for the attainment of moral perfection (君子 *chün-tzu*), but the contrast with the actual state remains unexplained.

5

There is wanting in Confucianism a decided and serious tone in its treatment of the doctrine of sin, for with the exception of moral retribution in social life it mentions no punishment for sin.

6

Confucianism is generally devoid of a deeper insight into sin and evil.

7

Confucianism finds it therefore impossible to explain death.

8

Confucianism knows no mediator, none that could restore original nature in accordance with the ideal which man finds in himself.

9

Prayer and its ethical power finds no place in the system of Confucius.

10

Though confidence (信 *hsin*) is indeed frequently insisted upon, its presupposition, viz. truthfulness in speaking, is never practically urged, but rather the reverse (A. XVII., 20 (191); VI., 3 (49); V., 6 (38)).

11

Polygamy is presupposed and tolerated.

12

Polytheism is sanctioned.

13

Fortune-telling, choosing of days, omens, dreams and other illusive (phœnixes, etc.) are believed in.

14

Ethics are confounded with external ceremonies and a precise despotic political form.

15

The position which Confucius assumed towards ancient institutions is a capricious one.

16

The assertion that certain musical melodies influence the morals of the people is ridiculous.

17

The influence of mere good example is exaggerated, and Confucius himself proves it least of all.

18

✓ In Confucianism the system of social life is tyranny. Women are slaves. Children have no rights in relation to their parents, whilst subjects are placed in the position of children with regard to their superiors.

19

✓ Filial piety is exaggerated into deification of parents.

20

The net result of Confucius' system, as drawn by himself, is the worship of genius, *i. e.* deification of man. A. II., 4 (10); XIX., 24, 25 (212).

21

There is, with the exception of ancestral worship which is devoid of any true ethical value, no clear conception of the dogma of immortality.

22

All rewards are expected in this world, so that egotism is unconsciously fostered, and if not avarice, at least ambition. A. II., 18; V., 24; XV., 19, etc.

23

The whole system of Confucianism offers no comfort to ordinary mortals, either in life or in death.

24

The history of China shows, that Confucianism is incapable of effecting for the people a new birth to a higher life and nobler efforts, and Confucianism is now in practical life quite alloyed with Shamanistic and Buddhistic ideas and practices.

PROPOSITIONS
CONCERNING THE DOCTRINE OF CON-
FUCIUS AS COMPARED WITH
THOSE OF CHRISTIANITY.

The following propositions can present, of course, only the main points of each system, and it is our chief aim to give prominence to the contrasts.

CONFUCIAN DOCTRINE.

1

Man is considered not from a religious, not from a mystical, nor again from a materialistic, but from a humane-moral point of view, *i.e.* man as man in relation to men.

2

It contains nothing on the origin of man. He appears as a blossom of Nature and in highest perfection as an associate of Heaven and Earth.

CHRISTIAN DOCTRINE.

1

Man is essentially considered from a religious point of view, *i.e.* in his relation to the living, personal God.

2

The necessary explanation about the origin of man is given and his fundamental nature explained as being an image of God.

3

The ideal and the powers for carrying it out lie only in man himself. The holy man 聖人, is the representative of the ideal man by nature, and the superior man 君子, of the ideal man by moral perfection.

3

The task of man is subjectively objective, *i.e.* realization or formation of the created image of God *only* through the means afforded by God.

4

Sin is the excess in human desires and endeavours; by reverting into the right path it ceases.

4

Sin is something positive: abandoning God and turning to evil, *i.e.* the destruction of God's image. It demands atonement or leads absolutely to perdition.

5

Man is free, destiny only presents bounds, which it is useless, even injurious to break.

5

The will of man (not freedom) and the will of God (freedom no caprice) in their conflicts form the real ethical problem.

6

All virtues are directly connected with humanity,

6

The Christian virtues are: faith, hope and chari-

仁 *jen*, as virtue *par excellence*.

ty and by prayer immediate intercourse with God, the all perfect being, is held and connection with the other world sustained.

7

7

All public virtue presupposes private virtue. The latter must therefore be the chief aim of the superior man, 君子 *chun tzu*. But not as hermit, but as child, brother, friend and subject.

Christianity likewise does not conceive man as an abstract individual, but as one who, whilst standing in relation with God, is also continually in relation with his fellow-creatures. The human relations become more intimate, more spiritual, and therefore nobler and more lasting by means of the spiritual relations.

8

8

The steps on the way to perfection are: perfect knowledge, a true mind, right sentiment of the heart, culture of the whole person, furthermore an influence over family, state

The steps for the Christian are: repentance and conversion, then inheritance by degrees of the means of grace in Christ with continual fellowship with Him, *i. e.* justifi-

and things generally.

9

The state (empire) is the full development of human nature. In the reciprocity of all, the peculiar value of the individual is evinced.

10

The task of the state is the physical charge and the moral education of the people ; the highest glory is peace, not war and anarchy.

cation and sanctification. Through this the Christian becomes a fellow-labourer with God for the salvation of all creatures,

9

The Christian doctrine finds a better conclusion in the doctrine of the kingdom of God in its eternal glory, begun in lowliness, completed with the resurrection of the dead and the regeneration of the world.

10

The Christian state is the steward of the natural gifts of God, the church the trustee of the gifts of grace. The former has to promote temporal welfare, the latter to care for the eternal welfare of the soul ; both must be servants of God and stand in harmonious reciprocity with each other.

THE END.

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